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COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Conscience and the Law

An Editorial

A Conversation About God

A Discussion of the Problem of Theism by Three Leading Philosophers—Henry Nelson Wieman, Douglas Clyde Macintosh and Max Carl Otto. The second argument appears in this issue, presented by

Douglas Clyde Macintosh

After Shanghai—What?

By Harold E. Fey

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The CHRISTIAN CENTURY

February 17, 1932

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The Office Notebook

It is difficult to say whether Professor Douglas Clyde Macintosh is more widely known as a philosopher or as the symbol of the cause of freedom of conscience in American democracy. At any rate, he has caused a lot of trouble for us all by the simple act of asking to be allowed to become an American citizen. The fault is not his, but the supreme court's, which refused his application because he would not give an advance promise to support a war which he might at the time believe to be unjust and contrary to the will of God.

The supreme court ruled that every native-born citizen has already given such a promise and that if Dr. Macintosh were admitted, his citizenship would rest upon a privileged status as compared with that of the rest of us. That ruling involved us all. And it needs no statement by the Notebook to inform readers of this paper that a good many thousand citizens are outraged by this decision.

But Professor Macintosh, of course, had no intention of getting us all into this sort of trouble! And the Notebook writer cannot imagine that he is at all comfortable in the publicity which gathers about his name. A philosopher hardly can enjoy being referred to as a "case"—the Macintosh case! It all illustrates the difference between notoriety and fame. Through his "case" Professor Macintosh has gained nation-wide notoriety. But in his books and his philosophy he had achieved fame long before he became "notorious"! It is upon the fame he has won as a thinker that The Christian Century invited him to join in a Conversation About God.

By virtue of his training you might have expected Professor Macintosh to stand in the shoes of the pragmatists, for he sat at their feet in his youth. But he has a point of view of his own. He seems to start with the moral life of man—there *ought* to be a God, he says—and builds upon that foundation a rational belief in God. Yet his procedure is marked at every step by the influences of pragmatism, empiricism and realism.

His best known books: "The Reaction Against Metaphysics in Theology," "The Problem of Knowledge," "God in a World of War," "Theology as an Empirical Science," "The Reasonableness of Christianity," and a 1931 book, "The Pilgrimage of Faith in the World of Modern Thought."

The Notebook makes a prophecy—a dangerous thing to do, but it cannot restrain the flight of its own amateurish philosophical speculation. It is this: The opening cycles of the debate will be occupied by sharp conflict between Wieman and Otto. Later cycles will show Macintosh attacking them both.

Contributors to This Issue

DOUGLAS CLYDE MACINTOSH, see above.

CHARLES W. FERGUSON, editor Ray Long and Richard R. Smith, Inc.; author, "Confusion of Tongues," etc.

HAROLD E. FEY, recently returned to this country after several years in Manila, where he specialized in study of problems of the far east; attendant at the Institute of Pacific Relations, Shanghai, 1931.

The CHRISTIAN CENTURY
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EDITORIAL

IF THERE was any doubt in the minds of the delegates to the Geneva conference on reduction of armaments as to the volume and intensity of popular sentiment throughout the world in favor of radical reduction, it must have vanished completely under the avalanche of petitions and memorials which were presented to the conference last week. Organized groups of almost every conceivable kind sent messages urging the closest possible approximation to disarmament. There were petitions from churches, from labor organizations, from women, from youth, from labor, from intellectuals. An international association representing thirty-six countries for the support of the League of Nations sent a monster memorial. The Pen club, representing most of the well-known authors of the world, the Confederation of intellectual workers of France and the International cooperative alliance sent memorials. There was a petition signed by 173,000 Japanese, one signed by 2,000,000 citizens of Holland, one signed by 8,000,000 of all countries. A young Frenchman spoke for the disarmament committee of the International students' organizations, and a Yale student made a mighty good speech for the Intercollegiate disarmament council of the United States. The president of the International Union of Catholic women's organizations, with 25,000,000 members, spoke for her group. And so on through a long session. Yes, members of the conference, the world wants peace, and it does not believe that military preparedness is the way to get it.

Geneva Hears the Whole World Speak for Peace

America's Voice At Geneva

DEFINING the American position in the conference, Mr. Hugh Gibson, acting chairman of the American delegation and spokesman for the administration, laid down principles which, if followed, will lead not merely to limitation but to radical reduction. The feature of his statement which caught the eye of the press was an expression of willingness to consider budgetary limitation as one among the methods to be studied. But the fundamental thing—the genuinely radical thing, in comparison with all previous conferences on armaments—was his affirmation that the action which ought to be taken now should be determined by the present situation, one element of which is the existence of "international commitments which have introduced a new conception of what is needed by a nation for the purpose of defense"—in other words, the outlawry of war. The time has passed when any nation can reasonably maintain offensive equipment on the ground that it is needed for a war of defense. In this new world situation, said Mr. Gibson, the only legitimate armaments are those which are needed for police work to maintain internal order, and those required "to defend the national territory against aggression and invasion." This means not only further proportional reduction from the figures laid down by the Washington and London conferences, but also the total abolition of submarines, abolition of gas and bacteriological warfare, restrictions upon tanks and heavy mobile guns, the protection of civilian populations from aerial bombing, and, in general, the abandonment of all weapons which are used primarily in offensive warfare even though the attempt may be made to define the ultimate purpose of such offense in terms of defense.

No War Spirit Here!

FROM Hornell, New York, comes word of a remarkable and enheartening refusal by world war veterans to be stampeded into service in another war. On February 3 a special meeting of former soldiers was held in the state armory at Hornell. Two hundred veterans attended. They were informed that, on instructions from Major-General William N. Haskell, commanding the 27th division of the New York national guard, enrolment was being made of world war veterans who would agree to hold themselves "ready for instant service in case of emergency." Officers of the national guard and of veterans' organizations exhorted the veterans to sign this pledge.

Whereupon, if the newspapers are to be believed, pandemonium broke out. "Put the proposition before the senators, congressmen and millionaires and ask them what they're going to do about it," one veteran shouted, while the rest cheered. Finally, a bare dozen signed the enrolment lists, while the rest resoundingly approved the statement of one spokesman that, having learned what war is like, they would "never fight again unless the country is attacked or our homes endangered." In the present mood of excitement engendered by the fighting in the far east, with its apparent threat to American interests, it is encouraging to discover that the veterans of the last war are keeping their heads. But why, it may be asked, has the army taken it upon itself to begin this business of emergency enrolments? Is that the army's way of trying to nudge the nation toward a belief that an emergency exists?

Prohibition and Journalism

STANLEY HIGH announced last week that the effort to launch a dry daily in New York has been "indefinitely postponed." Wet supporters are likely to try to make of this an indication of the weakness of dry sentiment. But if they do, what will they make of the announcement, made during the same week, that the Outlook will, in the future, be published only monthly? There was a time when the Outlook was the most influential journal in the nation. It spoke as an expression of the conscience of the churchmen of America, and while it found its subscribers largely among church members, its power was felt in every aspect of American life. In those days the Outlook, it hardly needs to be added, powerfully aided the nation's moral forces. But a few years ago the paper fell under new control. Its new owners turned their backs on the convictions and traditions of their journal's great past. They even, as congressional testimony later disclosed, turned to Mr. John J. Raskob for financing. The paper became wet, dripping wet. It boasted of its wetness; every page became a bid for wet support. Behind this wet front it sought to consolidate a new constituency, as bohemian in taste and desire as the constituency of the Beecher-Abbott-Roosevelt days had been soberly-minded. Evidently the attempt has not proved an unqualified success. The wet constituency has either not been found or, if found, it has not proved sufficient to support a weekly journal of importance. It is a far country into which the Outlook has journeyed, and apparently the fare there has not greatly improved.

Japan Lands an Army to Capture Shanghai

AFTER another week of fierce fighting, Chinese troops remain in control of the strategic centers of Shanghai, and even the ramshackle Woosung forts, at the confluence of the Whangpoo and Yangtze rivers, are reported to be still uncaptured. The Tokyo government has admitted the seriousness of the situation, conceived as a military problem, by sending an army of approximately twenty thousand troops to reinforce the sailors and marines who have been so completely checkmated. These troops are equipped with heavy artillery, and are ready to undertake siege or campaign operations on a major scale. It becomes more evident every day that the Japanese naval forces tried to duplicate at Shanghai what the army had accomplished in Manchuria. Ignoring the negotiations of the Tokyo foreign office, which had led to an unreserved acceptance by the Chinese of all the Japanese demands, the navy sought to grasp for itself a share of the glory previously won by its sister-service by gobbling up a rich prize that appeared practically defenseless. But the Japanese admiral tragically miscalculated the difficulty of the task. Even his frantic employment of bombing planes failed to dislodge the Chinese. Accordingly, he has now been relieved of his command, and his government, in order to work itself out of the hole into which the navy has betrayed it, must now assume the enormous costs of another full-fledged campaign. It is not likely that the Chinese will long continue to defend Shanghai against this new Japanese army. But the Chinese troops can retire indefinitely up the Yangtze valley, and every mile of their retirement will merely extend the lines, and cost, of the Japanese occupation.

Baron Shidehara Dares the Wrath of the Militarists

WHILE the Tokyo cabinet debated the sending of this new army to Shanghai, Baron Shidehara, minister of foreign affairs in the cabinet that the precipitation of the Manchurian adventure overthrew, took one of the most courageous steps in recent months. Writing under an obvious nom de plume in the influential Tokyo Nichi Nichi, Baron Shidehara dared to warn his nation in this fashion: "If Japan does not act with circumspection her future will be compromised. . . . Japan should set aside her face-saving and settle the trouble at Shanghai in concert with the other powers." The effect was immediate. Within two days it became known that the cabinet had become a battleground between the military elements insisting on going to any lengths to "vindicate the national honor" at Shanghai, and the commercial elements who are beginning to see bankruptcy just around the corner. For the moment, the militarists won. But their opponents have begun to make themselves heard again, both in the cabinet and in the press, and that introduces an element into the situation with which to reckon. When the power of the militarists in Japan is taken into account, the courage of Baron Shidehara compels admiration. When the army took the bit in its teeth last September, Baron Shidehara seems to have decided to make no open move in opposition, doubtless hoping, as many another statesman has, to be able to exert a moderating influence on the designs of the imperial-

ists. But now that the destruction of the Wakatsuki cabinet has destroyed this hope, Baron Shidehara has come to the front in open opposition to the military clans. By so doing, he gives Japanese liberalism its first impulse toward expression.

Al Smith Vetoes Roosevelt

STRIPPED to its essence, the entrance of former governor Alfred E. Smith into the campaign for the democratic presidential nomination is a means of serving notice on Governor Franklin D. Roosevelt that he is not to be nominated. Whether Mr. Smith thinks that he can be nominated or not, he knows well that no man from New York whom he is opposing can be. The democratic custom of requiring a two-thirds majority for nomination will give the nominee of 1928 more than ample power to block the choice of Roosevelt. And Mr. Roosevelt, who had just reached the point of openly entering state primaries in search of delegates, must know it. The Smith declaration is hard on the Roosevelt hopes, as the anger of the southern press, which has been friendly to the New York governor, shows. But it looks as though, in eliminating Mr. Roosevelt, Mr. Smith had performed a public service. As the months have passed the political weakness of the New York governor has grown distressingly clear. His recent message to the legislature of his state, which called for "leadership practical, sound, courageous and alert," descended into such an exhibition of straddling that he was found, in the same document, to be at once demanding "plans for the reconstruction of a better ordered civilization" while affirming that "the American system of economics and government is everlasting"! And his statement of last week on the League of Nations was only slightly less opportunistic than that of Newton D. Baker. Such a man would never have made the President that the exigencies of the present situation demand. But will Mr. Smith? As to that, The Christian Century will have something to say at a later date.

Chicago Turns on Her Looters

ONE of the most salutary rebukes to political corruption lately registered in the United States is contained in the heavy prison sentences and fines imposed by three Chicago judges on the former president, two former trustees and a technical officer of the city's sanitary district. The trial was, as every citizen of Chicago knew, a test of the ability of a democracy to protect itself against political graft by resort to its courts. There was hardly any attempt made, even in court, to deny that the sanitary district board had indulged in outrageous graft. But the officials involved wielded great political power. The former president of the board was one of the city's two or three most important democratic politicians. One of the trustees—also later sentenced to a prison term of from one to five years—was a conspicuous leader in the Deneen faction of the republican organization. When indictments were first sought it was widely whispered that, no matter what the evidence, no court in Chicago would ever dare to convict such a group of politically potent defendants. The judges of the county courts showed unanimous reluctance to try the case. The prosecuting attorney publicly announced his dissatisfaction with the judge finally designated to preside over the trial. But the outcome has been not only conviction, but conviction carrying prison sentences. The verdict must be regarded as much a victory for public opinion as a vindication of the courts. No matter what the political background, it would have been a bold judge who would have set these boodlers free in the face of an aroused civic conscience. What Chicago has accomplished in securing this verdict, other cities, now beset by the harpies, may duplicate.

The Color-Bar Rises to Plague the Baptists

MOST speeches put argument first, with illustrations following. But at Rochester, New York, recently, Dr. W. J. McGlothlin, president of the Southern Baptist convention, reversed the order. With the president of the Northern Baptist convention he had been touring the country in the interest of Baptist missions. They came to Rochester, and a banquet was spread in their honor. As it chanced, the banquet chairman, who is also the moderator of the Rochester Baptist association, was Dr. James E. Rose, pastor of Mount Olivet Baptist church. When Dr. McGlothlin learned that Dr. Rose is a Negro, he excused himself from the banquet, explaining that he appeared not merely in a personal capacity but also as the representative of several million southern Baptists. This was the illustration. The argument came later, when, as reported in the Baptist, he "gave a stirring address on the adequacy of the gospel to meet the pressing problems of the day." Could anything be more pat? First the raising of the color bar and then the gospel for every wall of separation that produces the pressing problems of the day! Now northern and southern Baptists are talking about organic union, and the Baptist, published in Chicago, considers what bearing the "unfortunate incident" may have on that matter. Says Dr. Ashworth, the editor, "On the question of what the gospel involves in the matter of race relations, southern Baptists and northern Baptists are diametrically opposed. . . . For ourselves we have definitely set our faces in the direction of the removal of race discrimination." But may not the Baptist have misunderstood Dr. McGlothlin? How can it be sure that he was not preparing a delicate rebuke for his brethren at home? For he can now say to them, "First I acted in obedience to your social prejudices; then I had to declare the power of the gospel to deal with every unsocial and unchristian

thing the world around. That is the fix we always get into when we try to adjust our Christianity to our pride of race." Is it not easier to think of Dr. McGlothlin as skilfully staging an acted parable, like that of Nathan before David, than to accept the only alternative which the Rochester incident offers?

Conscience and the Law

THE CONCERTED EFFORT of thirty-two religious papers to inform their public concerning the searchingly vital moral issue involved in the supreme court's decision in the Macintosh case has aroused comment throughout the nation. The Declaration of an American Citizen, published by these religious papers, containing a petition to congress for relief from the obligation which the court's decision imposes upon every American citizen, is being circulated in many groups and in all denominations. Thirty thousand copies of this Declaration have already been called for by the readers of the cooperating papers. Over fifteen hundred readers of The Christian Century alone have sent their signatures, with each day's mail adding to the number. Editors of other papers report that they are likewise receiving daily requests for the Declaration from ministers, teachers and other citizens who are soliciting signatures at public meetings, by mail and by personal effort.*

A number of ministerial associations have taken action by resolution, thus strengthening the stand of each individual minister in bringing the issue to the attention of his people. Jewish rabbis, like Dr. Mann, Dr. Wise, Dr. Silver, and many others, insist that in this matter of conscience and citizenship Jews and Christians are one. And many Roman Catholics in their own way are supporting the effort to unbind the consciences of American citizens. These efforts are but the beginning of what it is hoped will become a floodtide of protest.

It is difficult to get the essential issue clearly defined in the thinking of even those who should be among the first to grasp it. The issue is unfortunately confused with the question of one's attitude toward war. But the real issue has nothing to do with the merits or demerits of pacifism. The Declaration now being circulated by the religious press could be as consistently signed by a non-pacifist as by a pacifist. It is true that the issue arose in connection with Professor Macintosh's views concerning war. And it is true that the Declaration asks for a statutory amendment by which aliens like Mr. Macintosh would be admitted to citizenship. But one need not share Mr. Macintosh's views concerning war in order to favor the admittance to citizenship of such as he.

The vital question which American citizens are asked to face as a result of the supreme court's decision is not the war question, but the conscience question. The effect of the supreme court's decision is to impute to every native-born American citizen the pledge that he will accept the action of congress as the final and authoritative interpretation of the will of God, and that he will yield his conscience to the keeping of congress. This, according to Chief Justice Hughes and his minority colleagues in the 5-4 decision, is a violation of the law and the constitution, of our national tradition and of the principle of religious liberty.

It is not primarily against the refusal of citizenship to Professor Macintosh that the religious press is directing its united protest, but against the ground upon which the court based its decision, namely, that every native-born citizen has already made the identical promise which Mr. Macintosh declined to make. In basing its decision upon this alleged promise of native-born citizens, the court has expressly invested the oath of allegiance with a new interpretation under which it henceforth means, when it is taken by any citizen, that he promises to accept an action of congress on every matter, in the case of laws made for war as well as laws made for peace, as an absolute declaration of the will of God.

The major implications of this decision have been sufficiently discussed on previous occasions. We desire at this time to consider a criticism which has found voice in several religious papers which could not see their way to cooperate with the large group of their contemporaries in circulating the Declaration of an American Citizen. The criticism is pointedly expressed by the Religious Telescope, organ of the United Brethren church. It stands with the rest of us in principle, deploring the decision and approving the petition to congress for remedy. But exception is taken to that paragraph of the Declaration in which the citizen repudiates the obligation which the supreme court's decision would impose. Says the Telescope:

> This paragraph is an adroit combination of high patriotic principles with what seems to us a rather unpatriotic method of procedure. Surely there is a better way than that of defiance to a supreme court ruling or an act of congress. We have condemned unreservedly a class of citizens who have shown a disposition to select what laws they will obey and what laws they will repudiate. It seems that we have here something dangerously near the same principle involved, even though we do place it upon a higher plane than that upon which the ordinary law-defier dwells. With the tendency so common among us, to flout law when it does not coincide with the individual's wishes, we believe the better course is to inculcate a high regard for law and civil authority. Let not an unfortunate method defeat a high purpose.

The Religious Telescope is joined in its criticism by the New York Christian Advocate, a paper which cooperates with the religious press in circulating the Declaration, but whose editor, Dr. James R. Joy, declines personally to sign it because its language "savors too much of the 'repudiation' of law of which we are hearing from those who reject the eighteenth

* Copies of this Declaration for circulation and signature may be secured upon request to The Christian Century (see issue of January 20) or any other cooperating journal.

amendment as an 'immoral' invasion of personal liberty." These two papers, like all prohibitionists, are committed to the enforcement of the eighteenth amendment because it is the law; as such it ought to be obeyed by every citizen; we have no right to select what laws we shall obey and what we shall flout. This position, The Christian Century holds, is thoroughly sound, and we defend it no less vigorously than do other supporters of the eighteenth amendment.

But it is radically fallacious to carry the argument to the point of demanding that any citizen whose conscience is outraged by obedience to a law must put the law ahead of his conscience. We doubt if there is a single dry advocate in the land who will subscribe to such a doctrine. We will state the case quite baldly. If any citizen is conscientiously convinced, in true good faith, that it is his duty to manufacture intoxicating liquor, to sell it, to transport it, to import or export it, there is only one honest course for that citizen to take—that is to break the law, to do it openly, *and to take the consequences.* He is an unworthy citizen of a democracy if he chooses otherwise. Such a citizen is not an enemy of the state. He is the most loyal citizen of the state. His character is the kind of stuff from which a just democratic state derives its powers. The stability and righteousness of a democratic government depend upon the presence among its citizens of just such men as he.

This cannot be said too emphatically. Our statement of it must be read carefully. It gives no aid or comfort to the bootlegger. It weakens in no jot or tittle the argument for prohibition based upon respect for law. But it does recognize the foundation principle of our kind of democracy, which is that law cannot assume the right to bind the consciences of citizens. It can put its citizens in jail for obeying God rather than men. It can stand them against the wall facing a firing squad. But it cannot invade the sacred precincts of conscience without degrading the very character of its citizens, and thereby destroying the only foundation upon which a free democracy can rest.

Chief Justice Hughes so argued in his dissenting opinion. He said:

> Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere, and submission or punishment follows. But in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens.

These are words of tremendous importance. The principle which they illuminate is vital to the dignity and stability of our democracy. They apply to the prohibition law (if indeed there is a single citizen in all the length and breadth of the land who will assert that in his case they do apply) and to every law, whether it be a law made for war or a law made for peace. Supporters of the eighteenth amendment make a vital mistake if they allow their respect for the constitution to bar them from taking a strong stand against the supreme court's outrageous invasion of the "forum of conscience."

It is one thing to be conscientiously opposed to a given law, and quite another thing to be compelled to stultify one's conscience in obeying a law. Lincoln was conscientiously opposed to slavery; he was conscientiously opposed to the provision of the constitution which tolerated it, and to every law which recognized and regulated it. But he was willing to go forward under the constitution in tolerance of slavery until a constitutional method of abolishing it had been peaceably wrought out. As President, he took the oath of allegiance to the constitution. The constitution did not bind his conscience to approve of slavery, for the constitution which he promised to defend provided, inherently, a way by which slavery could be abolished. Had Lincoln been asked: Do you, as a condition of becoming President, promise to transfer your conscience on slavery to the keeping of congress? he would have refused the presidency. Lincoln was not asked to violate or surrender his conscience when he became President. He kept his conscience inviolate. At that time the oath did not mean what the supreme court now declares that it means. There was no need for him to make a reservation of the right of conscience when he took the oath.

But the Macintosh decision puts a wholly different construction upon the oath. It leaves the citizen or the office holder without option in matters of conscience. By its ruling, each citizen has, by the implication of his citizenship, promised to subject his conscience to the will of congress. Thus the conscience of every American citizen is now legally bound by that imputed implicit promise. But the court goes further and holds that this implicit promise becomes explicit every time a citizen takes the oath of allegiance. The oath is declared by the court to mean just this promise and nothing less. This fact, we think, has been overlooked by Dr. Joy who, in addition to his criticism referred to above, declares that he will continue to take the oath of allegiance without adding thereto any reservation of the right of conscience. In the Advocate he says:

> An oath thus altered would hardly be accepted by the government for passport or other purpose, any more than it was accepted for naturalization purposes in the Macintosh case. The protestant might as well follow the course of those abolitionists who refused to vote at elections, lest by so doing they should seem to approve a constitution which tolerated human slavery. The extreme abolitionist gesture did not hasten emancipation. That reform was accomplished by citizens who acquiesced in the organic law as it stood until they had the political power to change it.

Manifestly, Dr. Joy is not facing the issue. He regards the court's decision with a moral repugnance equal to that of his fellow editors. If he were asked the direct question, Have you promised to accept an

act of congress as the final interpretation of the will of God and to submit your conscience to such an act, we do not doubt that he would say, decisively, No! Will you so promise? Again, No! But Dr. Joy says that he *will* take the unqualified oath of allegiance. Yet the supreme court declares that the oath of allegiance now means just such a promise as Dr. Joy would, we do not doubt, refuse to make in naked terms. *The oath now means the explicit transfer of the citizen's conscience to the keeping of congress.* Dr. Joy says he will take that oath. We ask him: Would you, then, be taking the oath "without equivocation or mental reservation"?

The editors of the religious press who are asking their readers to sign the Declaration of an American Citizen, see clearly that the supreme court's decision has set up the authority of the state in a realm in which it cannot function without prostituting the state itself and debasing the moral character of its citizens. There is no way out for the citizen except to protest, to qualify his oath of allegiance, and to petition congress for relief.

Back to First Principles!

THE MOST DANGEROUS development in international mentality resulting from the Japanese crisis is the revival of the fallacy of military sanctions for the enforcement of peace. Unhappily, our ideology of peace, which took form under the psychology of the world war, was bound up with the use of war as the means of enforcing peace. The proposal for a League of Nations was originally conceived under the title of a League to Enforce Peace. The central idea of this conception was taken to Paris by President Wilson and embodied in the sanctions articles of the covenant of the league. The heart of the covenant was declared to be article 10, and with it article 16, which together guaranteed the existing boundaries of nations against aggression, and put international military force behind the guarantee.

The futility of military guarantees has long been the theme of insistent argument on the part of those who accept the philosophy of the outlawry of war. The government of the United States has consistently followed an anti-sanctions policy and has carefully scanned every proposal which came in the name of peace to make sure that no military commitment was hidden in it. In general, the public opinion of this country has been congenial to this conception, which, stated positively, means that whatever sanctions are to be meted out against a transgressor must be sanctions of peace, that is, sanctions which may be applied in the processes of peace as opposed to those which are applied by the processes of war.

The statesmanship of Great Britain has been steadily moving toward this position since 1924 when it rejected the Geneva protocol. On the other hand, France and her allies have held firmly to the concept which prevailed in 1919, the essence of which is that the peace of the world can be made secure only by a world organization invested with the authority, the resources and the implements of war. Again and again French policy has given expression to the conception that before France can share in any movement for disarmament she must be assured a "security" which is based upon pledges of mutual assistance. Under these pledges the armies and navies of all the leading powers would be at the disposal of the league to be used against any transgressor. This conception has now been revived in a concrete and detailed proposal put forward by André Tardieu, French minister of war, at the Geneva disarmament conference. He makes high promises as to what France will do by way of disarmament if the conference would only accept his proposal for what in effect is a military superstate with its capital at Geneva.

At this initial and sensitive stage of the disarmament conference we are able only under great constraint to challenge the sincerity of any plan which any nation offers at Geneva. But it is difficult not to regard as disingenuous the French representations as to the sweeping reductions to which she will consent if the conference accepts her proposal. French pride has been injured by her isolation at, and ever since, the London naval conference of 1930. It is not beyond the capacity of her statesmen to determine that they will put their country in such an exalted position of virtue at Geneva that the failure of the conference cannot be charged to her. France, therefore, with a show of zeal, proposes a plan which she knows full well will not be acceptable to the conference and, in return, promises reduction on a scale not hitherto conceived as practicable by the most optimistic.

We can make this interpretation of M. Tardieu's proposal, we repeat, only under conscious constraint. And we can get our consent to make it at all, only because France herself has given, in the past few months, a shining illustration of the futility of the very principle which her proposed plan embodies, and of her own insincerity in supporting it. We refer, of course, to the crisis in the orient. At the beginning of the crisis the league council, under the leadership of M. Briand, took a high and strong position, demanding the withdrawal of Japanese troops from the invaded territory. Japan refused to accede, and extended the area of her illegitimate operations. By the league covenant, France, like other members, was under solemn pledge to take action to defend China's territorial integrity, as well as to blockade the ports of a violator of the peace. Later, Japan invaded China proper and bombarded Shanghai. Did France send a single ship to the far east under her pledge? Not one. Did she support a proposal in the council for the exercise of sanctions? No. The one thing the council would not look at was its plighted obligation to take military measures against Japan.

Here was France's great chance to prove the sincerity and, for the moment, the practicability of her

argument for "security." She had been for a decade demanding "security" for herself in terms of mutual assistance against a transgressor. What, now, under her own pledge, is she willing to do to protect the security of China? Nothing! There was no question of Japan's guilt. No alibi could be made by alleging the uncertainty of America's attitude, for our government was far out in front of all other governments in taking measures designed to brand Japan as guilty. But neither France nor any other member of the league was willing to allow sanctions to be invoked by China. Whether France's reason was based upon some special understanding between herself and Japan, or upon the hope of her industrialists that Japan's coercive course would eventually result in China's silk market being opened to France, does not matter. The military sanctions of articles 10 and 16 crumbled, crumbled impotently and absolutely.

We do not regret that they crumbled. The worst thing that could have happened to world peace would have been a league war against Japan. But it is impossible to reconcile France's sincerity in offering disarmament on the basis of "security" by means of military sanctions with her utter coldness to the plea of China whose security France herself had pledged to guarantee.

The most unfortunate aspect of the recent attempt to deal with Japan has been just this failure of sanctions—unfortunate, not because the sanctions failed to operate, but because their failure is popularly regarded as the failure of peace itself. But peace did not fail. It was war that failed! And peace seemed to fail only because the method of peace was indissolubly coupled with the method of war. The presence of military sanctions in the covenant inhibited the league from exercising the pacific sanctions that were and are available. Such pacific sanctions would have to rest upon a declaration by the league that Japan was in fact a transgressor. But the league could not so much as pronounce a moral verdict of guilty against Japan because, immediately thereupon, the military sanctions would legally go into effect. Being unwilling to utilize armed force against the transgressor, the league was inhibited from declaring that Japan was a transgressor. So, not only did the military sanctions fail but the moral and pacific sanctions, which the United States expressed a willingness to undertake, failed to receive support from a single European power.

For the mentality of the peace movement now to be turned toward "improvement" of the league by endowing it with yet more force than it possesses under the present covenant, or toward the "implementing" of the Kellogg pact by providing some way to make war upon a violator of it, is the most dangerous development arising from the present crisis. Under the most specious pleas this fallacy of armed force as a punitive guarantee of peace is presenting itself. The weakness of our present international organization as revealed in the present crisis is diagnosed by many of our most trusted peace leaders as due to its military impotence. We must perfect the organization of the world community, say these diagnosticians, and they prescribe this or that scheme to invest the league with more war power than it now has. Perfection of world organization is, to such minds, synonymous with the amplitude of armed power which such a world organization can command.

None will go farther than The Christian Century in the direction of a world organization. Every claim which league apologists put forward for the creation of a world community, closely articulated and invested with resources and authority, we heartily subscribe to. Even the name "superstate" is no bugaboo to us. It is increasingly evident that the world, coming as it is more and more to be one vast neighborhood, cannot any longer function by means of independent sovereignties suspicious of one another, hiding behind high tariff barriers, and armed against one another. This fetish of national sovereignty must not longer be regarded as sacrosanct. The exigencies of human well-being demand that many of the functions of sovereignty shall henceforth be exercised from a world capital. The nation which insists upon its lonely and isolated sovereignty not only blocks the progress of the world but injures the best interests of its own people.

But to assert that a genuine and powerful world organization is the true goal toward which all our economic, social and peace-making efforts should be directed is not by any means equivalent to giving one's support to the thesis that such an organization should possess a military character. The peace movement has got far away from its own first principles when it can contemplate as a solution of its problem the mere transfer of the war making function from independent national sovereignties to one international superstate.

It seems to be the fate of most human enterprises which pass through prolonged controversy and many phases of experimentation that the original insight which gave rise to the enterprise fades away. In the peace movement, this original insight was the clear perception that war is evil, inherently and in its essential nature evil. Its inherent evil lies in the fact, not that it kills people, but that it kills innocent people. It punishes nobody who is guilty. It brings sorrow and misery and death only to those who are innocent. Secondary to this insight is the perception that war, while at the moment it may seem to settle a dispute, sows the dragon's teeth of new conflicts and so propagates and multiplies itself, growing more indispensable as it is more frequently appealed to. A tertiary insight is the perception that there is a better way. The better way is the renunciation and outlawry of war, an ideal which was fully achieved in the Kellogg pact, and the creation of institutions of peace designed to function in the place of war, an ideal which has been partially achieved in the League of Nations and the World Court.

Nothing could more sharply contradict the first principles of peace than to clothe a world organiza-

tion set up for purposes of making and keeping the peace with the power and purpose of making war. Such a proposal could only be tolerated by those who have forgotten the first principles of the peace movement. The mentality of our statesmen and even of our peace leaders has become so preoccupied with mechanisms and techniques that the raison d'être of the peace movement has been almost obscured. The peace mind has been running on the war track. It must now run on the peace track or its destination will be chaos. What peace now needs is not more devices for waging war—God save the mark!—but intelligent and imaginative attention to the devising of effective sanctions of peace.

Our obsession with military sanctions has drained our attention away from the task of finding and agreeing upon the powerful pacific sanctions which are available. When Mr. Stimson notified Japan that her title to any territory or property seized in China by methods involving the violation of the nine-power treaty or the Kellogg pact would not be recognized by the United States, he formulated a powerful pacific sanction. Other sanctions which operate through pacific processes must be devised. Their operation may extend into decades after a transgression has been committed. What a price Japan can be made to pay during the next ten or twenty years for her stupendous crime if the nations will abandon the folly of coercive armed force and unite to find and to establish pacific methods of prevention and punishment and redemption!

Back, then, to the first principles of the peace movement! Let not the technicians of the outlawed war system rob us of the peaceful fruits of our early vision, our long struggle and the ineluctable hope of our hearts.

A "Christian" Hero

AT A MEMORIAL service for the late William Wrigley of chewing gum fame the rector of his parish delivered the following eulogy:

> Although he passed the scriptural three score years and ten, yet old age was unable to lay hold on him. William Wrigley never could have passed into old age. Senility never could have touched him. His life was too full, too complete.
>
> The flush of youth was constantly on his cheeks and buoyant enthusiasm in his heart. He was a boy at 70, and that is real achievement. It is in that sort of attainment that the Christian pulpit is primarily interested, because the message of the pulpit is wholly concerned with life—life that lives and will not die.
>
> One need not look far for monuments to the material achievements of this man. William Wrigley's monuments dot the world. This church is one, for he was one of its most generous benefactors. All these monuments to his energy and ability will never be overlooked.
>
> But even more significant is an achievement of another sort to which a monument never can be erected on this earth. William Wrigley's life proved that a man can live youthfully, refreshingly and triumphantly in a world that long has been soggy, dull, or dead to myriads of people.
>
> William Wrigley lived. His real life did not and will not die.

Perhaps it is well to add a few further words from the newspaper accounts of the funeral, for they will complete the picture of the way the modern church does honor to its Christian heroes.

> The rector read the first epistle of St. Paul to the Corinthians. The vester choir sang two psalms and a hymn. Some of the men who had known him in the fields of finance, or sports, and others, of humbler walks, who had benefited by his generosity, pressed handkerchiefs to dim eyes.
>
> The eulogy was brief and the whole service consumed hardly half an hour. The congregation filed out between ranks of blue clad ushers from Wrigley field, the home of the Cubs baseball team.
>
> The carillon played a postlude. The melody was Mr. Wrigley's favorite, a popular Hawaiian tune called "Aloha," which means farewell.

A charitable inclination which every Christian minister will probably feel upon reading this story will be one of sympathy for the poor parson who was under the professional necessity of delivering some kind of eulogy on such an occasion. He will remember similar predicaments in which he has found himself on occasion, and will wonder why, since the service occurred in an Episcopal church, the rector did not seek asylum in the superior custom of the Anglican communion of refraining from any kind of eulogy. Many a non-conformist clergyman has secretly and openly envied his Episcopalian brethren for this established custom which saves a minister many embarrassments and permits the achievements of a life to speak for themselves. If a saint has died a eulogy is useless, if a sinner a eulogy is impossible, and if like Tomlinson and the rest of us the deceased is neither a sinner nor a saint a eulogy tempts the parson to dishonesty.

A charitable interpretation of this memorial service might stop at such reflections as the foregoing. But it is not certain that such charity is always a virtue, and we are therefore emboldened to present the incident as a flash of light which reveals how deeply the church is enmeshed in the whole contemporary paganism. We know nothing particularly damaging about Mr. Wrigley, if he is to be judged in the perspective of contemporary civilization. He was an extremely successful business man who knew how to get a whole nation to chew gum by the profligate use of cash for advertising. Gum-chewing may offend the esthete but need not offend the moralist. Its encouragement, however, does not come properly within the bounds of Christian ethics. But Mr. Wrigley, from what little we know of him, was a rather typical modern pagan. He may have given generously to his church, but our guess is that his benefactions were infinitesimal as compared with the money he lavished on his estates on Catalina Island, Pasadena, Arizona and Chicago. We know of no special evidence of a sensitive Christian conscience in his business dealings, though we assume that he was honest in the contemporary sense of that term. As a patron of baseball he may perhaps deserve a special star in his crown, but we doubt whether his patronage involved any sacrifices, and that if it did it could claim any special Christian merit.

What then did his life reveal to give him a special claim upon the benediction of the church? His rector declares that he was youthful at seventy and that his life is therefore a picture of what the Christian church is striving for, a "life that lives and will not die." One could say that this is merely a neat way of playing with words. But it is of course more than that. It is a prostitution of the whole Christian criterion of character. Whether one defines the Christian ideal of character in the most rigorous terms and makes it mean a life of complete sacrifice, or whether one makes it mean something more broad and less deep than that, a life of rigorous moral discipline and of charitable generosity, Mr. Wrigley would probably be equally far from the goal in either case. Of course the minister has no business to set himself up as a judge of men either living or dead. A memorial service is no place to criticize the dead. But a discreet silence would be better than this kind of confusion of ideas. If the church is not judging life from a different perspective from that of our contemporary paganism, what business has it to speak at all?

The cynic might question whether the youthful exuberance of Mr. Wrigley at the age of seventy, which his rector marked for particular moral approbation, had any special merit even from the most ordinary perspective. It ought not be particularly difficult for a multimillionaire, living in the lap of luxury, to find life good and joyful, particularly if he lacked the sensitivity which would make him feel the pain which millions of his brothers suffer in such times as these. We are not sure whether the man who is driven to despair by the sufferings of the world would not have virtues which are morally preferable to this kind of superficial optimism and exuberance. Against this kind of life "that will not die" one might set the stern oldfashioned word, "The world passeth away and the lusts thereof but they who do the will of God shall abide forever."

As suggested, we have a generous suspicion that the rector in this instance is really not quite as confused in his moral judgments as this eulogy implied. He merely succumbed to the temptation of the hour. If that is the case perhaps the incident may help ministers to think rather seriously about the temptations which the conventions of the day press upon them. Millions of men and women die who make no pretension of Christian virtue or Christian belief. They are buried by the Christian church only because some vague sense of piety prompts the mourners to observe their passing religiously. Another ritual than that of the church would do just as well. Some of these people outside of the church have lived saintly lives within the limitations of their insights and the church would be wrong to refuse its services to them altogether. It might even be wrong to withhold them in the case of obvious reprobates when the matter is regarded from the standpoint of the needs of the mourners. What is needed therefore is a much greater variety of burial rituals which could be adapted to various circumstances and save the church from the hypocrisy of reading everyone into the kingdom of God just because the relatives ask for a Christian burial.

Important as this minor problem is, it merely throws light upon the larger problem of the church's position in modern society. Whenever religion is used to sanctify the indifferent standards and achievements of any social order it ceases to be a leaven and becomes a source of moral confusion. Religion is always in that danger, and the priestly services of the church constantly betray it into that temptation. A church which is not perennially renewed and refreshed becomes a rather sorry spiritual "show window" which obscures the moral iniquities of society. No church has ever been more completely enmeshed in a civilization than the modern church. The process of extrication is a difficult one which will require all available spiritual resources. The solution of the problem of proper rituals for burials is rather insignificant before this larger problem of the modern church. It is a problem so vast and so intimately related with the whole moral problem concerning the character of modern culture itself that it would be idle to suggest any obvious solution for it. Perhaps when the story of our tragic era is written some astute historian will come upon the manner of Mr. Wrigley's burial and use it to symbolize our spiritual confusion and decadence in much the same manner as historians of the past have described, for instance, the religious pretensions of the Borgias to illustrate the spiritual quality of an era.

VERSE

In Time of Plenty

FROM fountains deep and still
Today my cup I fill,
Lest when the years are dry
Of thirst I faint and die.

And from the green-boughed tree
Of lovely memory,
I store these fruits away
Lest I might starve some day.

ANNA SPENCER TWITCHELL.

Canticle

TOUCHED by the magic of the sun,
The snows upon the mountains run
On eager, swift and gleaming feet
To far off valleys, making sweet
The day with laughter and with song.

Touch me, O Light, and make me strong;
Dispel my coldness; thrill, inspire
My soul; make me a living lyre,
And from my heart let music flow
That bids life's deserts bud and blow.

CHARLES G. BLANDEN.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

First Cycle, Second Spokesman:

Douglas Clyde Macintosh

THERE OUGHT to be a God. What I mean when I say there *ought to be* a God is that it would be well for man if there were a God. More than that, in view of what man might become, given adequate opportunity and such help as might be expected if there were a God, the existence of a God becomes imperative. And when I say there ought to be a *God,* I mean what has been commonly meant by that term in the history of religion, but especially in religion in its most advanced and helpful forms. That is, I mean a Superhuman Spiritual Being, an essentially personal cosmic Power, an intelligent loving moral Mind and Will, great enough in wisdom and power and favorable enough to human well-being to do for man not what man ought to do for himself but what it is infinitely desirable to have done and what man apart from such a God cannot reasonably be expected to accomplish for himself.

If there be such a God, it may be that he is already fundamentally related to the world and to our own lives; it may be that he is of interest in connection with what has been and is being done, and not only for the sake of what ought to be done in the future. Indeed, it would be most strange if an existent God from whose action so much was to be hoped had to be thought of as never having as yet done anything in the world of man's experience. Perhaps if there be such a God as we have defined, he is that without which there would have been no orderly evolving world and no human race at all. Perhaps that God to whom man adjusts himself religiously with a view to a more effective production of the highest values of life, and whom he trusts for adequate conservation of those higher values beyond the limits of man's own power, is a Being without whom there would have been no opportunity for the production of such values, and so, no such values to conserve.

Two Principal Tasks

In undertaking to serve the practical religious life, thought about God has had two principal tasks, namely, first, to define God in such a way as to preserve the vital human interest in the question of God's existence, and second, to establish with as great certainty as possible the actual existence of God. I have chosen to begin with a relatively full definition of the nature of God and one which expresses, I take it, the interest now commonly felt by thoughtful religious people in the question of God's existence. Having thus defined God with reasonable fulness, I propose to face the question, Does such a God exist?

There is another possible course, less difficult, no doubt, but perhaps more dangerous. Eager to demonstrate the existence of God to the satisfaction of everybody, one might begin by reducing the definition of God until the term means no more, to begin with, than everyone, even the confessed atheist, will have to admit to exist. Thus the existence of God is virtually proved by definition. But is what can be done so easily worth doing at all? Perhaps so, if this be made simply the first step toward gaining further knowledge of God through religious experience, and toward showing the reasonableness of believing in God in a fuller meaning of that term. But there will be a temptation to keep the definition of God narrowed down to what can be demonstrated thus easily, and in this way the religious life, which is normally a life of faith as well as of knowledge, may be greatly impoverished. And when a way of defining God is hailed as making atheism no longer possible, one does well to be suspicious of the whole proceeding.

Personality of God

I cannot feel that Mr. Wieman has wholly escaped the danger to which I refer. What I question, in the midst of much that is both suggestive and valuable, is his adding to the assurance *that God is* by subtracting so drastically and, it would seem, so permanently, from *what God means.* For the sake of demonstrating the divine existence he has consented to sacrifice what there is reason to regard as a most fundamental part of the divine essence, namely, Superhuman Mind or Personality.

For a considerable while many interested readers watched the agile movements of Mr. Wieman's mind, his skilful balancing between an affirmation of theism and its denial, somewhat as a crowd might follow the performance of a tight-rope walker at a circus. At one time it almost seemed as if he were going to come down on the side of theism. In an article in "Religious Education" in December, 1928, he made the statement that "there is no objection to the attribution of personality to God, providing it is not done in such a way as to impair the practical workability of the idea of God." However, in his volume on "The Issues of Life," published in 1930, he argues that since God is the greatest value, and the greatest value is an association of personalities, God cannot be a personality. This seems to have been an afterthought, making more definite and negative an earlier tendency to treat the idea of God's personality as if it were untrue and not "workable" at all, for no bet-

ter reason, apparently, than that like most theoretical constructions, even those of science, it had not been shown to be "workable" to the extent of *complete* scientific demonstration.

This doctrine of a Superhuman God without a Superhuman Soul or Mind or Conscious Intelligence and Will, is strongly reminiscent of behaviorism in psychology, by which, apparently, it has been deeply influenced. Now there is a place for the scientific study of animal and externally observable human behavior, and such study has made notable contributions to our knowledge of animal and human nature; but as a philosophy of mind, behaviorism is notoriously inadequate and needs to be supplemented by our introspective knowledge of consciousness as a unique relation (of awareness and "givenness") between the perceiving, thinking self and its presented objects and ideas. The self, the subject of consciousness, is not a mere process; it persists through the process and is that which is aware of the process.

Behavioristic Theology

Similarly, behavioristic theology, made as scientific as possible, may vindicate the possibility of gaining a certain amount of verified knowledge about a divine behavior in the universe and in the life of man; but for a satisfactorily complete philosophy of the nature of God it may well be that this behavioristic theology will have to be supplemented. There is a widespread religious faith, and it may turn out to be not unreasonable, that God is not a mere "behavior" or "interaction" or "process of integration," no mere "arrangement" or "system of patterns," but a veritable Superhuman Mind in which certain rational patterns inhere, an immanent Superhuman cosmic Spirit of whose integrating activity certain observable processes of behavior in the Universe are the effect and willed expression.

In defining God, Mr. Wieman seems to me to have been much more successful in recognizing the criteria of the divine and describing certain divine functions than in assigning God to the class of realities to which he belongs. Thus he characterizes God as depended upon by man for security, welfare and increasing abundance of life, as yielding maximum security and increase of human good on condition of proper human adjustment. It is the appropriateness of such expressions when included among the predicates applied to the religious object that tends to carry the religious reader's assent in spite of the rather bizarre way in which that object, God, is assigned to its including class.

Some of the terms employed in this connection we have already quoted. God is defined as a certain specific character of events, a certain cosmic structure or arrangement or system of patterns, a certain cosmic tendency or process or behavior or activity, a certain order of existence and possibility, a certain order and process of interaction between individuals and groups and other things, a certain association of personalities. Two of the most noteworthy of the definitions are the one in which God is said to be "that something, however unknown," and the one in which he is identified with "the greatest value." The divine qualities and functions having been denied their traditional subject, namely, a supreme Superhuman Spirit or Mind, there is naturally a good deal of uncertainty as to just what the subject-matter may be to which these predicates should be attached, and even an occasional reference to God as an "unknown Something" to which certain effects in our experience may be ascribed does not greatly surprise us.

Fascination of Novelty

In spite of the religious unsatisfactoriness of this procedure, it has the fascination of novelty and variety. Convinced theists might naturally have been expected to lose interest in Mr. Wieman's ideas once it had become clear that he does not rest even in an agnostic position on the question as to whether or not there may be a Superhuman Mind, but, from the point of view of a neo-positivism closely similar to that of Professor Dewey, frankly adopts the negative view. As with Dewey, so here, humble agnosticism recedes and under the sheltering aegis of "immediate empiricism," bold denial takes its place. And yet so engaging are the novelty and variety of Wieman's characterizations that even we confirmed theists let him off on suspended sentence, as it were, and continue to look forward to what he is going to say next, as in the story of Shahrazad in the Arabian Nights' Entertainments.

According to the "immediate empiricism" of Dewey, to which I have referred and by which Mr. Wieman seems to have been greatly influenced, things are interpreted as being what they are immediately experienced as, and it is tacitly assumed, as often as seems desirable for the argument in hand, that they are not what they are not immediately experienced as. From this point of view, he who has lost interest in theistic religion can say God is nothing but some fact or facts of immediate, presumably human experience, present, past, or future. According to this definition, the only transcendent reality one needs to believe in is that which, not experienced by ourselves at present, may be directly experienced by others now, or by ourselves or others at some other time.

An Order of Possibility

From such a point of view one might arrive, naturally enough, at the interpretation of God's transcendence which we find in Mr. Wieman's writings. God, from this point of view, is immanent in the world of our experience as an existent process or arrangement and transcends it not as an *existent* Being, but only as a *possibility* or "order of possibility." Care is usually taken to affirm both immanent existence and transcendent possibility in God, and yet in view of such definitions of God as "the greatest value" and "the interaction which makes for maximum mutuality," one is tempted to ask, How do we know that God as the greatest value has any ex-

istence except in the future? Is it not probable that the interaction making for maximum mutuality does not exist as yet, but is to come into being only in the future?

In other words, how can we be sure that Professor Samuel Alexander is not justified in contending that Deity does not exist as yet, but is to be evolved in the future? Until this question has been met, it would seem that Mr. Wieman, even with some of his own definitions of God, is logically headed toward a position in which he must either deny the present existence of God or else drop back into an agnostic attitude with regard to this problem. In any case it is very clear that Mr. Wieman, even if he may in most of his definitions leave room for the present existence of God as the immanent Producer of the highest values, has no intention of admitting the present transcendent existence of God as an essentially personal Being with such intelligence, goodness and power as may be reasonably trusted to conserve such eternally valid values as are produced in the realm of human personality and character.

Jesus' Thought of God

One further point in Mr. Wieman's argument remains to be noted. In referring to Jesus' thought of God as Father, he points out, rightly enough, that the idea of a male biological progenitor is not literally true as applied to God, but mere poetic symbol. He claims that what Jesus really meant by this symbolism was "that which makes for greatest mutuality." This mode of speech, it is claimed, is more accurate than the symbolic language, not simply in spite of its abstractness, but because of that abstractness. But is it not literalness rather than abstractness that is needed for accuracy? It may be admitted that a part of what Jesus expressed poetically in terms of divine fatherhood was the function of promoting the greatest shareable good for mankind. But may it not be that there was something else in Jesus' thought of God which was less "abstract" than this and at the same time literally true and very essential? I refer to his thought of God as morally perfect personality, transcending the world of man's immediate experience and yet immanent in it by his activity.

Mr. Wieman does not deal with this question at this point in his article, but it is clear enough from his writings as a whole that he would reject this thought of Jesus as being mere emotional symbolism and not literal truth. Now it is true enough that religion can without embarrassment make use of much symbolical language, recognizing its figurative character, but unless it can find *some* ideas of God which it can take as literally true and not mere poetical form of speech, its plight will be serious indeed. The theologian's task, in one way of viewing it, is precisely this, to distinguish between literal truth and mere poetical symbolism in the language of vital religion. Mr. Wieman has contributed greatly to the solution of the theologian's problem, thus stated, but if it should turn out that the idea of God as Superhuman Mind and Will cannot be reasonably believed to be literally true, even Wieman's ingenious, interesting and valuable definitions will hardly save the day for much of what has been most dynamic and uplifting in the best religion we have known.

The Conversation will be continued next week with Professor Otto as the spokesman.

Superstition in Cellophane

By Charles W. Ferguson

HISTORY has its way of playing pranks. There are times when the race appears to be under the spell of a cosmic wag, who sits around thinking up tricks by which whole generations can be made absurd. These tricks usually take the form of switching dates and costuming ideas in the manner of a period to which they do not belong. Obviously, we live in the time of such a jest. For what has taken place under the very nose of modern science but a relapse into superstitition of ill repute before Moses came rumbling down from Sinai! A generation taunted away from piety has gone to the witch for comfort.

In evidence, I submit that astrology enjoys in this era of garish enlightenment a vogue it has not experienced since the clammy days of the fourteenth and fifteenth centuries, when it was the dominating influence at the courts of Europe. Based on the savory conceit that the stars are concerned in the affairs of men, it was found first among the dreamy Babylonians; its doctrines spread to Greece in the middle of the fourth century, B. C., and at intervals during the next fifteen hundred years astrology received the patronage and deference of kings and scholars throughout the western world. Only the rise of modern science choked its growth. Francis Bacon abused the astrologers of his time, and it is generally thought that Dean Swift disposed once and for all of its windy pretensions in his famous "Predictions of the Year 1708 by Isaac Bickerstaff, Esq."

Enter Evangeline Adams!

Yet Evangeline Adams, the most celebrated of the modern astrologers, exercises an influence today about which the best of the court astrologers must grumble enviously in his grave. When Miss Adams came from

Boston to New York in 1899, she was denied admittance to the first hotel she entered; the proprietor would have none of her magic, nor would he allow her to ply it in his establishment. That was thirty-two years ago. Now she has achieved something of the apotheosis of Mary Baker Eddy, and she is, as one customer expressed it, "harder to get at than the President of the United States." Her charge is $50 for a single consultation at her renowned studio in Carnegie hall, New York.

The list of notable clients she has served embrace such roaring lions of commerce as James J. Hill, J. Pierpont Morgan, Seymour Cromwell, former president of the stock exchange, and such celebrities as John Burroughs, Enrico Caruso, former secretary of war John W. Weeks, Richard Harding Davis, Mary Garden, William Jennings Bryan, Lillian Nordica, King Edward VII, and Tallulah Bankhead. She is credited with having prophesied the panic of 1907 and all subsequent market crashes, the death of King Edward and of Caruso, the outbreak of the great war, and the sex of a calf born to Jessie, a cow on her New England farm. All this and incredibly more she did through her knowledge of the stars.

The Darwin of the Occult

She has read personally the horoscopes of over 100,000 persons and, what is worse, she has consulted the stars on the destiny of endless corporations. (After all, corporations have birthdays, you know.) She testifies that customers regularly lay before her the question of the fitness of employes for salary increases or promotion to places of responsibility. Her regulation of the American home reaches the most intimate details, for through her the stars have told hundreds of parents when to conceive and when it is expedient to bring forth their young.

Judged by the astonishing sweep of her popularity, the good lady may be taken as the Darwin of occult science. She has made American housewives and growling business men star-conscious, and, by and large, her indefatigable labors and remarkable surefootedness have lent dignity to a species of nonsense which has had no great favor since Galileo. Several years back a sketch of her work appeared in a popular magazine. The article described what she did but made no mention of her name. So vast was the interest awakened that the mail during the next few days brought in 11,700 panting letters of inquiry!

Her books are best sellers; her pamphlets devoted to the planetary grimace of the months are as much a feature of the library table at Woolworth's as "Ivanhoe" and the rhymes of Mother Goose. Not long ago the substance of two of these pamphlets was smeared over the pages of a leading women's magazine as special articles dealing with the prospects of marital bliss or vicissitude to be expected of husbands born in certain months. Miss Adams broadcasts her Babylonian patter three nights a week over an imposing hook-up of ten radio stations, and she enjoys a fan mail comparable to that lately conferred upon Amos 'n' Andy.

A Chicago Impresario

Around Miss Adams whirl innumerable satellites. One astrologer in Chicago has induced a hundred regular clients—all of them business men—to pay him $1,000 apiece annually. In return for this monstrous fee he circulates what may be regarded as the Babson Reports of heavenly bodies; a sheet forecasting what Sagittarius, Cancer, Neptune, and Leo have decided to allow in the way of business during the month. In California an astrologer recently sent out over radio an offer to read gratis the horoscope of any person who would write in. He received 100,000 letters as a result of a single broadcast. Later he enlarged his appeal in a come-on circular, offering fuller information for $4, and drew 30,000 replies.

Astrology, too, has become the silent partner of circulation departments. True Story prints the private life and secrets of the zodiac in every issue. The New York Daily News furnishes each morning an astrological forecast, presented in the same manner and form as the weather forecast, and doubtless as often correct. It also furnishes daily a precise statement of the danger periods when one must tread lightly lest by incautious acts he offend the stars. A women's magazine carried last year an article by a reputable scientist, designed to instruct its readers in the difference between astrology and astronomy. There is hardly a place one can hope to escape the preoccupation of our contemporaries with the planets. Even as I write, the monotonous clicking of the mimeograph running off horoscopes comes from the window of the astrologer across the street.

Why the Return to Astrology?

What accounts for this mass pilgrimage to the muttering oracles of superstition in an age when science is supposed to have won so many popular victories? How does it come that we have passed beyond Jonah and the whale to swallow things twice as big? For one thing, the sudden diffusion of scientific information has served only to make us credulous and giddy. The real influence of the scientific attitude has been grossly overplayed in books and magazines. What has happened is that the curiosity of the few has spread credulity among the many. The average chap is no longer puzzled by the incomprehensible and stupendous. The phenomena of old superstitions revived are to the public nothing but addenda to the miracles of modern science.

Thus it is that the astrologers and their kin make peace with science by the simple device of claiming to be scientific. Miss Adams insistently refers to "astrology's infallibility." In answer to the question, "Am I always right?" she says, "Astrology is. The stars make no mistakes. They are divine. I claim infallibility for the stars." Yet in all her writing she

refers to astrology as a science—never to it as a religion. It deals with questions which are essentially religious, but it answers them in a manner which is to all appearances scientific. The methods of the astrologers have the smell of science and the compulsion of religion.

The Scapegoat of Religion

It is this two-edged appeal of astrology which accounts for its wide popularity in an age of disenchantment when the irreligious must have a sanctuary. The net effect of science has been to pi the universe for the majority of us. In areas of faith the hostilities up to now have been between Christianity and science —not between religion and science. This is, for the average man, a fortunate occurrence; it has left him with a wrong but comforting impression. Christianity has fought almost single-handedly the war against theories inimical to religious belief, and for its pains now has the thanks of universal discredit. It has been made the scapegoat of religion. The conflict between Christianity and those who hurl the darts of science has been noisy and dramatic, but the average man has seen nothing of it save press accounts and occasional whiffs of battle smoke that drift into drawing rooms. He has seen enough to convince him, though, that Christianity—and only Christianity—has failed and is on the run. All the while the fortune tellers have remained safely behind as non-combatants. Their practices have not come under scrutiny as religious practices and, therefore, have escaped the open scandal of being anti-scientific.

In brief, we are witnessing a sort of eighth-rate revival of religion behind the pale face of science. We are developing a sophisticated voodooism in America, not only because we have been faced with a view of the universe which humiliates us, but more particularly because the practical bent of the Yankee mind tends inevitably to make religion identical with magic. It is our ravenous appetite for results which explains to a large extent the present astounding throw-back to the mannerisms of primitive belief. Americans want a god that gets things done in a big, practical, efficient way. We shop around in religion, trying first one thing and then another, as the hegira from the churches to the cults and the renaissance of superstition clearly show. We entertain competitive bids for our devotion. It is thus to our liking that through the soothsayers we can perform a religious act in the same way we go about a business deal. An appointment, an interview, and a fee—these make it intensely real to us.

How long the rage will last, only the stars can say. To look merely on worldly appearances, one would suppose that recent scandals and unpleasantness involving the Adams estate might put an end to the revival. On January 9, the Magnetik Manufacturing company, of New York, filed suit against Miss Adams charging that she had pirated the company's ten-cent astrological chart and had sold it to her clients at one dollar a copy. Miss Adams herself was too busy with her patrons to comment on the charge, but her husband, George Edward Jordan, jr., made light of the allegation and said that the chart was as old as the hills and, besides, had been discontinued by Miss Adams. It happens that Mr. Jordan had been made the subject of a suit by Leo Chenko, a Russian dancer, who alleged that Mr. Jordan had alienated his wife's valued affections. The possibility of anything like that was roundly scoffed by Miss Adams, not only because the stars told her so but because she had chosen her husband through the horoscope, which infallible device showed that he was the perfect mate for her.

After Shanghai—What?

By Harold E. Fey

EIGHTEEN weeks ago the western world was startled by the news that the Japanese army had seized Mukden and was spreading out over Manchuria. Amazement grew into consternation as the implacable flood swept aside the world's peace machinery along with the last vestiges of Chinese military and administrative authority. And now consternation is changing into something very much like indignation as Shanghai is given to the flames, Tientsin suffers from bloody riots, Nanking is bombarded and Swatow is threatened.

What do these events mean? Are they nothing more than "the wild hitting out of military commanders who have lost their heads"? If they are merely that and nothing more, why do the Japanese people continue to support their militarists? Has the whole nation suddenly gone mad? A bewildered world asks.

Those whose memories reach back to the world war remember that nations do sometimes exhibit symptoms of a temporarily pathological mentality, but that there is always a reason, sometimes a very practical reason, for their national irrationality. While looking for this reason, we must take into account the possibility that the explanation of Japan's action, whatever it may be, may not fit into occidental patterns of what constitutes sound national policy. Modern western ideas cannot always be applied in the east, where the twentieth century is still partially entangled in the middle ages.

There are at least three reasons why Japan might desire to control Shanghai and the lower Yangtze. The first and most obvious of these is that Shanghai

is the source of much of the trouble Japan has been having recently. Shanghai is the headquarters of the highly efficient organized boycott which has inflicted a loss of between sixty and seventy per cent on Japanese exports into China in the last few months. Such damage to her principal market might in itself offer reason enough for drastic intervention, according to the way of thinking of the military-economic group which is in power in Japan.

But there are other troubles which Japan may perhaps alleviate by holding Shanghai for a time. That city, for instance, is the headquarters of a Korean "provisional government" which has kept the movement for independence alive in Korea during all the twenty-two years since Japan annexed that land. Shanghai is also the source of a considerable part of the communist propaganda which persistently finds its way into Japan, in spite of the diligence of police and government spy systems. It is a center of industrial unrest which again and again has turned prospective dividends into bouncing deficits in the great Japanese mills. Finally, printing is cheaper in Shanghai than anywhere else in the world, and forth from its shops have gone tons of anti-Japanese propaganda to the ends of the earth, and particularly to the ends of China. Japan may have thought to allay some of these troubles for a time, at least, by controlling Shanghai.

The Economic Lure

A second reason why Japan might wish to control Shanghai and the lower Yangtze is the economic potentialities of its hinterland. According to the most recent figures, the Yangtze basin absorbs no less than sixty per cent of the entire foreign trade of China. One hundred and eighty millions of people live in its 600,000 square miles of territory. A great central artery of communication, navigable by steam craft a thousand miles from its mouth, makes these people accessible to the energetic salesmen of the products of Japanese mills. They have tea, silk, rice, and cotton to trade for manufactured articles. They have salt, some oil, and a considerable share of the coal and the iron ore of China.

No nation dreaming of dominance in eastern Asia can afford to ignore the Yangtze valley, and Japan has not made this mistake. For several years she has been shipping nearly a million tons of iron ore a year to Japan from the easily worked and accessible Yangtze deposits, while Chinese patriots wailed in apprehension that this, the only considerable reserve of this fundamental necessity for industrial development in China proper, would soon be utterly exhausted. Japan formerly shared in the operation of huge smelters near Hankow, but these and her forty-two great textile mills have suffered greatly from industrial unrest. Since 1927 "lightning" strikes, riots, boycotts, and anti-Japanese propaganda have closed some of these enterprises and made others unprofitable. The occupation of Shanghai and the lower Yangtze, if it does not stop these hostilities, may be expected to diminish them, and permit Japan to continue the exploitation of those invaluable minerals, while trade, relieved of the weight of the boycott, expands.

Back Door to Shantung

A third explanation of the presence of the armed forces of the mikado in the lower Yangtze is that the Shanghai-Nanking area is the logical anchor to the chain of steel which Japan is throwing around the Yellow sea. It is not probable that Japan intends permanently to occupy the lower Yangtze, although it will be surprising if she does not try to strengthen her position there. The reasonable thing would be to expect her to use her position in command of the southern terminus of the Tientsin-Pukow railway as a back door to Shantung.

Ever since the outbreak of the world war, Japan has had designs on this peninsula, which is thrust out into the muddy waters of the Yellow sea like a pistol commanding both Korea and the Liaotung leased territory in south Manchuria. Theoretically she lost her stake in Shantung at the Washington conference, but she still maintains a special interest in the province, as was shown by her quick dispatch of several thousand troops there when the nationalist armies menaced it in 1928. Both England and Germany have in times past held positions on this penisula, the former at Weihaiwei and the latter at Tsingtau. So long as they or any other power held this strategic finger of land, the Yellow sea could never become a Japanese lake. But Germany lost Tsingtau during the world war, and England rendered back to China her lease on Weihaiwei in 1930. These are some of the reasons why historically-minded people look toward Shantung as they attempt to estimate the possible future spread of the present conflagration.

Where Will Japan Stop?

Where will Japan stop? She has overrun Manchuria. She is extending her control over Jehol and Eastern Inner Mongolia. She is thundering at the gates of the Yangtze and threatening at Swatow. What is her goal? A thought-provoking answer may be found in her actions the last time a situation similar to the present one obtained in the far east. In 1915 the western powers were engaged in troubles of their own, as they are today. China was prostrate under the heels of a coterie of warlords, as she is still. The Japanese military, backed by a frankly imperialistic party, were in the saddle in Tokyo, and the same group are in power now.

In 1915 these circumstances were regarded by the leaders of Japan as presenting "the most opportune moment for Japan quickly to solve the Chinese question." An ultimatum was prepared and presented to Yuan Shi-kai, then president of China. History remembers this as the "Twenty-One Demands." A review of these demands gives an answer to the question as to whether the present situation is the result of "the wild hitting out of military commanders who

have lost their heads," or the working out of a settled policy of some years of standing.

The Twenty-one Demands

The Twenty-one demands were thoughtfully divided into five groups. The first four groups dealt with four spheres of influence which Japan hoped to set up. The first concerned Shantung, the fertile province which now lies between the open jaws of the military machine in Manchuria and the lower Yangtze river. Japan was to step into all of Germany's pre-war rights in Shantung. No territory in the peninsula could be alienated to any other power than Japan. Japan was to have the privilege of building a strategic railroad there. China must open certain Shantung ports and large cities to foreign commerce.

The second group concerned Manchuria and Eastern Inner Mongolia. It provided for the extension of leases on the South Manchurian railway, the Mukden-Antung railway, and the Liaotung leased territory to about the close of the present century. Japanese were to have extraordinary privileges, which would open the country to them as settlers, traders, and capitalists, due to the "special position enjoyed by Japan" in south Manchuria.

The third group insisted that Japan must be taken into partnership in the development of the rich iron mines and great smelters on the Yangtze river in central China.

The fourth, whose goal was the worthy one of "effectively preserving the territorial integrity of China," provided that China must not in any way alienate to a foreign power other than Japan any land that might be developed into a port on the whole coast of China.

China a Dependency

The fifth group of demands is most significant of all. China was to employ Japanese advisers in military, commercial, and political affairs. Japanese religionists were to have the right to propagate Japanese Buddhism anywhere in China and to erect Japanese hospitals, schools, and churches. The policing of important cities was to have Japanese assistance. Japan was to supply at least half of the munitions of war China might need, was to be permitted to build railways from a city in Fukien, near Formosa, to the iron mines in the interior and to the coast, and was to be given first chance if capital were needed for public works in that province. In other words, China was to become a Japanese protectorate.

There is no reason to believe that the Twenty-one demands have ever been repudiated by the group now in power in Japan. In view of events since September 18, it appears entirely reasonable to expect that Japan will move toward the goals represented in that document. She has already realized every aim outlined in the second group, that which relates to Manchuria. Her position on the lower Yangtze places her within a step of the goal visualized in group three; the demands dealing with the iron mines. Group four, those concerned with the alienation of Chinese ports, have been satisfactorily met. Group one, concerning Shantung, and group five, concerning Fukien and various special privileges, remain unfulfilled.

The capture of the strategic centers of Shantung would be a comparatively easy matter to the Japanese as they are now situated. The naval thrust up the Yangtze to Nanking places the south end of the Tientsin-Pukow railroad in their grasp. From here, the reduction of Shantung simply involves closing in along the railroads from the north and south, with naval help if Tientsin offers obstacles to the troops from the north.

Japan has shown a persistent desire to control four areas in China: Manchuria, Shantung, the Yangtze iron region, and Fukien. Through economic exploitation, territorial expansion, the exercise of "paramount influence," the extension of military control, and her "Asiatic Monroe doctrine," five points of what appear to be a settled policy, she has moved as circumstances permitted toward the realization of her national dreams. To her militarists, who are now in control though not in a majority, the fulfilment of these dreams represents the "manifest destiny" of the greatest power in Asia. Their only question at this moment seems to be one of expediency.

BOOKS

The End of the Greek Tradition

THE CATHOLIC FAITH. *By Paul Elmer More. Princeton University Press,* $4.00.

PLATONISM. *By Paul Elmer More. Princeton University Press,* $3.00.

ORIGINALLY published in 1918 as a sort of prolegomena to the treatment of "The Greek Tradition" which grew into four volumes, the volume on "Platonism," already once revised, is now appropriately re-issued simultaneously with "The Catholic Faith," which forms a supplement to that notable series. In the author's view, the Catholic faith is in a genuine sense the complement and climax of the Greek tradition, rather than a supplement to it. He had already made it evident, in "Christ the Word" (volume four of the series), that he is in radical disagreement with those who look upon the doctrine of the logos and the body of dogma that sprang up around it as accretions of foreign matter which Greek philosophy added to the original core of the Christian faith. Greek they certainly are, but not therefore foreign. Rather are the historical Jesus of the New Testament and the forms of Greek thought which produced the doctrinal definition of the incarnation the two indispensable and inseparable parts of a tradition which is wholly Christian though half Greek.

The new work mentioned above opens with an extended discussion of Buddhism and Christianity, issuing in the conclusion that "Buddhism may be accepted as a preface to the gospel." "It seems to me at times as if that great soul (Buddha) were searching on all the ways of the spirit for the dogma of the incarnation, and that the fact of the historic

Jesus, could it have been known to him, might have saved his religion in later ages from floundering hopelessly, yet not ignobly, among the vanishing shadowy myths that so curiously resemble and multiply, while ever just missing, the story of the Word made flesh." Having thus brought the oriental as well as the Greek tradition into vital relation to the Christian faith, though the former less intimately, the author discusses successiv[illegible] creeds (apostles', Nicene and Athanasian), the eucharistic sacrament, and the church. Of the three creeds, only the apostles', which bears the stamp of the unspeculative Roman mind, seems fitted for use as a common symbol for public worship.

If this seems an abandonment of his partiality to the Greek tradition, the defection is soon atoned for by his treatment of the eucharist. The supper was from the first, he says, a sacramental act. However vague may have been the metaphysical ideas connected with it—and of course they were vague, as were also those relating to the incarnation until Greek philosophy had clarified them—it was a mystery; not merely a commemorative act, a pious and edifying mnemonic, but a miraculous event wherein, by some miraculous metabolism, the elements became charged with the potency of making actually present the divine drama of redemption in its three cardinal moments—incarnation, crucifixion, and resurrection. (The authorities offered in support of this view fall considerably short of representing what could be called in any sense "primitive" Christianity.) The medieval church committed a serious blunder when, in attempting to formulate a consistent metaphysical statement of the nature of this miraculous event, it employed the Aristotelian categories of "substance" and "accidents," but used them in a wholly un-Aristotelian manner by asserting that the substance of one object could exist under the qualities or accidents of another. "The medieval theory of transubstantiation is Aristotle turned topsy-turvy and metaphysics gone mad." The church ought rather to have gone back to Plato and utilized his concept of the Ideas of ethical qualities as basic realities. Dr. More's approach to the doctrine of the eucharist from the Platonic point of view is worthy of a deliberate consideration for which there is here no space. His insistence upon the miraculous quality of the sacrament may be noted in the judgment that the Protestant reformers "pronounced, for their successors, something like the death warrant of religion when they rejected, explicitly or implicitly, any mystery connected with the celebration of the eucharist."

In his study of the church, Dr. More assumes the difficult role of mediator between rigid authoritarianism and individualism. Most of his discussion is devoted to demonstrating the danger of bowing down to "the Demon of the Absolute" and to exhibiting the weakness of the claims of that church which professes infallibility, but he is equally sensitive to the perils of "individualistic rationalism." Though he does not explicitly say it, one may assume that he is in substantial agreement with those who interpret "the communion of saints," in the apostles' creed, as a gloss upon "the holy Catholic church." And here again—though he does not say this either—the Platonic spirit, if not the Platonic metaphysics, might be serviceable to those who seek to avoid the dilemma. Dean Inge's well known little volume, "The Platonic Spirit in English Religious Thought," might well serve as an epilogue to this series.

These six volumes by Paul Elmer More, of which the two here mentioned are the first and the last, constitute a scholarly and profound study both of Greek thought and of the Christian religion as viewed by one who is an avowed supernaturalist in opposition to every form of current naturalism and rationalism, and the greatest of all contemporary humanists in the sense of denying the sufficiency of science to solve the deepest problems and satisfy the highest interests of men.

W. E. GARRISON.

Books in Brief

THE PURITAN. *By Liam O'Flaherty. Harcourt, Brace & Co.*, $2.00.

A murder story, but not a mystery tale. It is, in a sense, a study of conscience rather than of evidence, but rather facile than profound.

PLATO AND HIS DIALOGUES. *By G. Lowes Dickinson. W. W. Norton & Co.*, $2.00.

The material of this volume was delivered in the form of radio talks to English audiences. It is brief, lucid and beautiful. One would expect all of those qualities from Dickinson. His work always has the classic quality. At the end he even dares to recommend the study of Greek.

A CALENDAR OF SIN. *By Evelyn Scott. Jonathan Cape & Harrison Smith.* 2 vols, $5.00.

A gloomy novel wherein are narrated, to the length of 1400 pages, the misdeeds and misfortunes of three sinful but very human generations. The period is from 1867 to 1907; the scene, the midwest, south and west. The workmanship is competent, but the acreage might have been considerably reduced without serious loss.

IN THE WEST INDIES. *By John C. Van Dyke. Charles Scribner's Sons*, $2.00.

This author of many books about the fine arts and many about the beautiful aspects of nature in the desert, on the sea and among the mountains, here turns to a description of those aspects of the West Indies which lie open to the gaze of a traveler with such appreciative eyes as his. He sees also the more salient political and economic facts, but for the most part his attention is fixed upon the beauties of the natural scene. This is geography as written by the dean of American art critics.

DESIRE AND RESTRAINT IN SHELLEY. *By Floyd H. Stovall. Duke University Press*, $3.50.

Without professing to be a complete biography of Shelley, this aims to present the manifestations, in his character and career, of the two impulses named in the title. He is first the enthusiast, in revolt against religion, parental authority and the conventions of society; then the combatant, in arms against the human world of his environment; then the sufferer, losing the fight for everything but fame. The work reveals both scholarship and insight. But a study which comes so near to being a full biography might as well have gone the rest of the way and been one.

GERMANY NOT GUILTY IN 1914. *By M. H. Cochran. Stratford*, $2.00.

An entire book devoted to an attempt to reduce to shreds and tatters Bernadotte Schmitt's "The Coming of the War, 1914," which received the George Louis Beer prize of the American historical association and the Pulitzer prize for 1931. The critique is backed by the approval of Harry Elmer Barnes, who has been most conspicuous among those who carry "revision" to the point of completely exonerating Germany of any blame whatever for the outbreak of the war. Cochran's language is so intemperate and vitriolic that it will be difficult for his argument to get any fair consideration on its merits. Writing in a style completely devoid of judicial calm, he does not invite a dispassionate estimate of his criticisms.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Give Up Plans for Dry Daily

Economic Conditions Prove Insurmountable Handicap—Canon Chase Resigns Rectorship

(Correspondence from New York)

NEW YORK, Feb. 6.—The continued economic crisis alters all plans. It is now announced that the plan for a dry daily newspaper is off indefinitely. Stanley High has this week made public announcement that the "times are just too much for us" to undertake the venture now or in the immediate future. However, it is tremendously encouraging to believers in the dry cause to learn from his statement that more than half of the necessary $5,500,000 had been pledged in times like these. When to this we add the additional fact that an advance subscription list of nearly 60,000 had been secured there is complete refutation of the wet claims that the dry cause is dead. The last few sentences of Mr. High's statement are well worth quoting: "The enthusiasm aroused for the paper has been remarkable and nationwide. It is unfortunate that this enthusiasm may be lessened by this suspension. Actually, however, the remarkable thing about our undertaking is not that it seems advisable to suspend it, but rather that, in times like these, we have been able to rally so much support behind it. There, I think, is proof of the vitality of the thing that we have tried to do."

* * *

Commander Kenworthy At Church Dinner

Lieut.-Com. Joseph M. Kenworthy, former labor member of parliament, was the principal speaker at the dinner of the federation of churches of this city at the Hotel Pennsylvania last Tuesday night. In his address he took occasion to point out the vital need for a more adequate medium of exchange and he predicted that the nations of the world would have to abandon the gold standard as obsolete. There was considerable attention given in our press here to his statement. "There is a widely spread and general belief in England that you will get off the gold standard."

* * *

Protestant Foundation Formed

During recent months there has been formed an organization known as the "Federation of Protestant Welfare Agencies, Inc.," which it is hoped may do in the Protestant community what the Jewish and Catholic federations are doing in theirs. The first annual dinner of this organization was held this past week and at the dinner messages of congratulation were read from leading Catholics and Jews. At the dinner also announcement was made of the formation of a Protestant foundation to administer gifts and bequests. This foundation has grown out of a bequest of $1,000,000 from Herbert M. Baldwin. It is an open secret that many influential Protestants are hoping and longing for the time when there shall be some approach to unity of action on the part of the Protestant churches, especially in the field of charity. The crisis of the past two winters has only served to drive home that need.

* * *

Canon Chase Leaves His Pastorate

Canon William Sheafe Chase, rector of Christ Episcopal church, Brooklyn, and well known for his aggressive leadership in civic reform, has resigned his 26-year pastorate. He will devote his time to his work as superintendent of the International Reform federation. Canon Chase is scheduled for a debate this coming Tuesday night with Morris L. Ernst, well known liberal lawyer, on the question "Should divorce in America be made easier?"

* * *

Congregationalists Back Seabury Committee

At the annual dinner of the New York City Congregational church association a resolution commending the work of the Seabury investigation committee and condemning the conditions which it has exposed was presented by the Rev. Edward W. Cross, pastor of the Union church, Richmond. This was adopted with but two or three dissenting votes.

* * *

Socialists Protest War

To many of us the stirring days of 1917 are recalled by the mass protests now on against war. Apparently there is genuine fear that the United States may be drawn into a major conflict in the far east. So far the initiative in protests has been with the social radicals. The communists have been outspoken in their denunciations of any attempt to involve the world in war and two meetings are called by the socialists. One is slated for this noon at Madison Square park, with such speakers as Norman Thomas, Stephen S. Wise and others. Also there is another scheduled for tomorrow at the Brooklyn Academy of Music, with Morris Hillquit and Heywood Broun among the speakers.

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Christian Endeavor Celebrates 51st Anniversary

The 51st anniversary of Christian Endeavor will be celebrated tomorrow at meetings of Christian Endeavor societies throughout the city.

* * *

Rev. Matthew C. Cavell Called to Cincinnati

Rev. Matthew C. Cavell, co-pastor of the Bethlehem Memorial Presbyterian church, has been called to the pastorate of the Avondale Presbyterian church of Cincinnati. Mr. Cavell has been active and popular in the younger churchmen's group frequently mentioned in these columns. The church he is leaving has been merged with the Charlton Street church, and the new church thus formed will be under the leadership of the Rev. Gaetano Lisi.

EDMUND B. CHAFFEE.

Gandhi Exhorts India Christians

Wear Khaddar, Eschew Liquor, Says Nationalist Leader—Christian Party Declared Illegal

(Correspondence from India)

NAGPUR, Jan. 16.—On the eve of his arrest, Mahatma Gandhi issued the following message to Indian Christians. As this message was not fully reported even in the Indian newspapers, readers in America may not have heard of it. The message was as follows: "I have full trust that in the struggle on which the country is about to embark Indian Christians who tender their loyalty to the one whom they call the Prince of Peace will not be behind any community in the struggle which is essentially based on peace. I venture to suggest that service in the national struggle is an infinitely greater safeguard for the protection of a minority that has rendered such service than any paper security.

"I would like to lay stress on khaddar (homespun cloth) and prohibition. When in my wanderings I have met thousands of poor Christian fellow countrymen I have realized the necessity for them of khaddar as much as for others. I hope therefore that every Christian home will be adorned by the installation of the spinning wheel and every Christian body with khaddar spun and woven by the hands of our poor countrymen and countrywomen.

"And then there is the curse of drink. I have never understood how a Christian can take intoxicating drink. Did not Jesus say to Satan when he went to seduce him, 'Get thee behind me, Satan'? Is not intoxicating drink Satan incarnate? How can a Christian serve both Satan and Christ?"

The reference in the message to drink is significant. Christians, whether European or Indian, are associated in the mind of the people of India with drink. Among Christians in India there is yet nothing like the public opinion against drink which we find among Muslims and Hindus.

* * *

Christian Nationalist Party Declared Illegal

Under the special ordinances promulgated by the viceroy all organizations connected with the Indian National congress and having sympathies with it can be declared to be illegal. The Christian Nationalist party of Bombay has now come under this ban. This political party was composed of Christian Indians of various denominations, including the Roman Catholic, who were in sympathy with the congress. To avoid the arrest by government of those who are members of the party the committee of the party has been dissolved. What most of the congress organizations have done to meet this extraordinary situation is to dissolve the

Creative Messages ~ ~

to Overcome the Spirit of Restlessness and Sense of Futility in the Life of Today

A Rediscovery of God in the Light of Modern Knowledge and Experience

PATHS TO THE PRESENCE OF GOD

By ALBERT W. PALMER, D.D.

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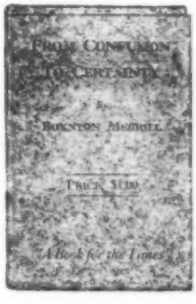

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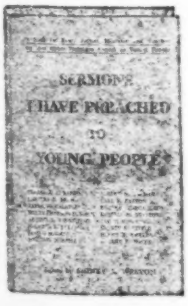

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usual committees and appoint emergency committees, the members of which offer themselves for arrest one after the other and undergo various terms of imprisonment.

* * *

Movement Towards Christianity Among Higher Castes

The Telugu country has been famous for its mass movement towards Christianity among the lowest castes, and during the past 50 years this movement has brought many thousands of converts to the various missions working in the area. During the last five years there has been in the same area a notable movement towards Christianity among the higher castes. The reports now available show that during this period over 20,000 people from the higher caste Hindu communities have joined the Christian church, and every year over 2,000 such people continue to accept Christianity.

A most potent influence bringing about this remarkable movement has been the changed life of the outcaste Christian community who have been living in their midst. The coming into the church of such large numbers of the better class Hindus is making new demands on the leadership offered by missions and churches. A new type of religious and devotional literature is needed, and a better educated and equipped ministry is in demand. If this movement continues in the Telugu country at this rate the stigma that is usually attached to Christian converts that they are from the outcastes will disappear, and, what is far more important, Christian life and thought will begin to be influenced by Indian culture which is the peculiar possession of the middle class Hindus of the higher castes. From this point of view the new movement towards Christianity which is now in its beginnings in the Telugu country is of very great significance. P. O. PHILIP.

Methodist Yearbook Shows Drop In 1931 Receipts

A decrease of 3.55 per cent in funds raised during 1931 for ministerial support by churches of the Methodist Episcopal denomination is revealed by the annual statistical report published in the 1932 Methodist yearbook. The total raised for ministerial support last year was $30,797,116, against $31,932,005 for 1930. The grand total of church expenditures for 1931, including conference expenses and benevolences, was $81,149,884, or a decrease of 10 per cent from the 1930 total of $90,782,873. A drop of 16.5 per cent is indicated in expenditures by local churches for building construction and repairs, reduction of church debts, etc.

Professor Mather at Auburn Seminary

Prof. Kirtley F. Mather of the department of geology and geography at Harvard, delivered the Russell lectures at Auburn seminary early this month, with his general subject "The Quest for Security." His lectures bore the following titles: "Groping in the Darkness," "Following the Light of Reason," "Facing the World Revealed by Modern Science," "Approaching the Wisdom Which Is More Than Knowledge" and "Living in a Friendly Universe."

Ministers' Week Well Attended

Unexpectedly Large Enrolment for Seminary's Short Courses—Missions Lectures Take New Line

(Correspondence from Chicago)

CHICAGO, Feb. 8.—The Chicago theological seminary held its first "Ministers' week" Feb. 25-29, planned especially to serve Congregational-Christian ministers of the middle west, and met with success even beyond the most optimistic forecasts. Over 120 ministers from out of town registered, in addition to a large enrolment from the city and environs. Two basic ideas lay at the heart of the week—fellowship and disciplined thinking. The program therefore provided several short, intensive courses of study under regular seminary professors, and a rich social program, including the privilege of attendance at the regular dinner of the Congregational club, teas, tours of the university, various social and religious institutions and also to the planetarium, Field museum, aquarium, art institute. A religious drama put on by Prof. Fred Eastman's class was followed by a discussion of the possibilities and uses of drama in the church. Among the short courses offered were: "The Art of Preaching," by President A. W. Palmer; "The Religion of Jesus," by Prof. B. W. Robinson; "Leaders of the Reformation," by Prof. Wilhelm Pauck; "Church Business Management," by Mr. Robert Cashman; "Personnel Work with Youth," by Dr. Powell, and courses in homiletics, theology and public speaking by other members of the faculty.

* * *

The Alden-Tuthill Lectures

The Alden-Tuthill lectures for 1932 were given as part of the program for ministers' week, Dr. Clifford W. Manshardt, director of Nagpada neighborhood house, Bombay, India, being the lecturer, and the topic "A Christian Approach to a Changing World." Dr. A. E. Holt has described Nagpada neighborhood house, which Dr. Manshardt organized and directs, as the most remarkable Christian institution which he saw in all his tour and study of India. This letter might easily and profitably be given over entirely to quotations from Dr. Manshardt's lectures. They were by no means composed of the ordinary grist for the missionary mill. In answering the question "What will succeed missionary imperialism?" he said that as long as men believed that Christianity was the one religion revealed of God the imperialistic, conquering attitude was tenable. But when religion comes to be looked upon as man's search after the good life, the situation changes. Religions other than Christianity have engaged in this quest. The enemy is no longer Hinduism or Islam, but selfishness, greed and injustice—in fact, everything that prevents man from realizing his highest possibilities. The primary missionary emphasis shifts from converts to cooperation. The areas to be made whole are not geographic areas, but those areas which prevent men from living life to the full, wherever they may be found. And the Christian has allies in all religions, wherever men are hungering and thirsting after righteousness. Cooperation, however, Dr. Manshardt insisted, does not mean syncretism. The Christian is still a Christian, but his emphasis is upon helping men to live the good life rather than winning them to his religion. His concern is not primarily in increasing the Christian community, but in establishing the kingdom of God in the truest sense.

* * *

And So Forth

Dr. Robert Clements, professor of practical theology in Presbyterian theological seminary, has succeeded Dean Shailer Mathews as president of the Chicago church federation.

At strenuous special sessions of the Illinois legislature and senate, the necessary legislation was passed to enable Chicago to secure the $20,000,000 absolutely necessary as a minimum to care for its unemployed. Had there been another week's delay there can be no doubt that Chicago would have witnessed terrible scenes, not only of distress, but of rioting and violence.

Timothy J. Crowe, president of the sanitary district during the whoopee era, and three co-defendants, were found guilty on Feb. 5 in the $5,500,000 graft conspiracy for which they have been facing trial. Crowe's sentence of one to five years in the penitentiary ought to have a wholesome effect.

"There is very little scientific indication for the use of alcohol in medicine," said Dr. Arthur Dean Bevan, member of the staff of Presbyterian hospital, Chicago, professor in Rush medical college and former president of the American Medical association, testifying before the senate committee at Washington in opposition to legislation for the manufacture and sale of beer.

The Allied Forces for Prohibition visited Chicago last week. Ira Landrith, Oliver W. Stewart, Daniel Poling and Raymond Robins were speakers. At the business men's luncheon in the Palmer house, Dr. W. A. Evans, former city health commissioner, presided, and Coach A. A. Stagg spoke.

The third annual convocation of Illinois ministers was held at Springfield Feb. 1-3. A strong program was offered and the attendance was good from all parts of the state. CHARLES T. HOLMAN.

Celebrate 25th Anniversary of Dr. Holmes's Pastorate

On Sunday, Feb. 14, the Community church, New York, commemorated Dr. John Haynes Holmes's 25 years' ministry in this church, the service being held at Temple Beth-El, New York city. Dr. Holmes began his ministry in the Third Religious society in Dorchester, Mass. (Unitarian), and remained there three years. In 1906 he was called to the Church of the Messiah, New York city, in succession to Dr. Minot J. Savage, and he began his work there in 1907. In 1919 he left the Unitarian ministry and reorganized his church as an independent society on a community as contrasted with a denominational basis, and changed its name to "The Community Church of New York."

Geneva Welcomes Arms Conference

But Mood Is Pessimistic — Younger Theologians Hail Barthianism as Modern Salvation

(Correspondence from Geneva)

GENEVA, Jan. 22.—Geneva is ready for the great conference. A rather unattractive building which looks like a glass cage and which will be used for the work of the various commissions, for the press and other services, was opened last week. Reception committees have been formed. The hotels have plenty of reservations. Propagandists of various shades are descending upon the city.

There is, however, little of that sense of eagerness which ought to be the characteristic of a city in which a world gathering of crucial significance is about to take place. Genevese hotel keepers and business men may look forward to the million pounds which, according to the Beaverbrook press, the conference delegates are going to spend in Geneva (a sum which should not be taken too seriously, since it is the estimation of anti-League propagandists). But those whose thoughts are not imprisoned in the little valley between Jura and Salève see very little reason for much optimism. As if by agreement the governments use these last weeks to affirm enthusiastically that, whatever happens at the conference, they certainly cannot disarm any further. It is "the foreigner's turn to disarm."

Unfortunately, nobody at the conference is going to consider himself the incarnation of this mythical foreigner. The greatest reason for hope lies probably in the very human and common-sense consideration, that a large group of representative statesmen, if they meet long enough, will come to the point where they dare not go home without some kind of result. Much depends on the alertness of public opinion on this point. The various groups of international organizations see this clearly and have consequently coordinated their efforts in order to bring effective pressure to bear both nationally and internationally. The women's organizations have formed a strong committee. The international Christian movements announce a very effective program, which consists of daily explanatory lectures on the proceedings of the conference, of a regular service of articles to the religious press all over the world, and of the organization of an information center at the parish house of the American church.

* * *

The Manchurian Commission

The commission which is to investigate the Manchurian situation met yesterday for the first time. All members were present except the American member. The plan is that the commission will leave Geneva early in February and travel via Washington, Tokio and Nanking to Manchuria. As the situation has changed so completely since the commission was chosen, it is likely that it will not merely study the actual military situation in Manchuria, but rather report on the whole complex problem of Sino-Japanese relations. It is estimated that this study will take at least nine months.

* * *

Young Theologians At Basle

Early this month there was held a conference of European theological students at Basle. It was a representative meeting of the next generation of theologians. The conference was perhaps best described by the one-act play produced by the British delegation, which represented the various attempts to come to the rescue of "modern man" which were under discussion at the conference. "Modern man" was portrayed, as Prof. Brunner had described him in his address, turned in upon himself, the pure individualist. He was approached by a heavenly fundamentalist with an immense Bible, a stately Anglo-catholic, a cordial Buchmanite, a modernist, who has cut little bits out of his Bible and is left with the rather insignificant-looking remains. But none of these was successful. At last appeared the Barthian, with the trumpet of the witness. His first task was to see whether he could not hear the "Word of God" in the little bits of

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paper rejected by the modernist. When he turned upon modern man, he was able to arouse him from his sleep.

The conference was indeed dominated by the neo-orthodoxy which seems to be taking the younger theologians by storm. Barth and Heim in Germany, Brunner in Switzerland, Lecerf, the neo-Calvinist in France, the Anglo-catholic theologians in England, have become the leaders of this next generation. Even if one rejoices in this new interest in the fundamental themes of theology, one wonders if the victory has not been gained too easily. The theological *zeitgeist* is no less dangerous for vital and personal convictions than the *zeitgeist* in general.

* * *

Progress of the Oxford Movement

The Oxford group (popularly called Buchmanites) have come to Geneva in order to contribute, as the invitation to the house party stated, to the solution of world problems. It is their view that all world problems are at bottom personal problems, and that they can only be solved on the basis of "surrender to Christ." The meetings at the cathedral and at the center of the house party were well attended. Those, however, who expected some definite consideration of international problems were disappointed. The house party remained from beginning to end in the realm of sharing of personal religious experiences.

As in most places where it appears, this modern revivalism has created quite a stir. There are some who look upon this movement as the salvation of Christianity; there are others who regard it as a regrettable return to an exploded form of pietism. The fact that this message finds so many adherents even among the intelligentsia shows a lack in the religious life of the churches.

* * *

And So Forth

The archbishop of York will preach the sermon at the opening service of the disarmament conference at the cathedral of St. Pierre. . . . The Jesuits will probably be ousted from Spain in the next few days. . . . The rumor that Archbishop Eidem, the successor of Archbishop Soederblom, is opposed to the ecumenical policy of his predecessor seems to be unfounded. While Archbishop Eidem has not participated in international activities, he has expressed himself as a great believer in Christian unity.

W. A. Visser 't Hooft.

Einstein Guest of Whittier, Cal., Council of Churches

Alfred Einstein and his wife were guests at a community-wide disarmament meeting held in Whittier, Cal., Jan. 20, under the auspices of the local council of churches. Guy E. Talbot, western representative of the National council for the prevention of war, presented a picture of the setting of the Geneva conference, and Dr. Einstein made an address in which he testified that it is his profound conviction that the only hope for western civilization is the disarmament of the nations both mentally and physically.

Presbyterians in Church Crusade

Launch Advance Movement to Fill Three Months—To Dedicate a Washington Window

(*Correspondence from Detroit*)

Detroit, Feb. 2.—The Detroit presbytery, which embraces 69 officially organized churches, is now engaged in promoting the most far-reaching church crusade ever undertaken by any one denomination in this city. The general themes of spiritual preparation, spiritual endeavor, and spiritual realization distinguish the work for January, February, and March. Ministers' retreats, women's rallies, youth conferences, and prayer services are being held on week nights. On Feb. 9 a meeting is to be held at First Presbyterian church with Dr. Joseph A. Vance and his session acting as hosts. Fifteen hundred to 2,000 Presbyterian church officials are expected to be in attendance. The speaker for this occasion will be the Hon. Walter Hagen, eminent elder in the Second Presbyterian church, Chicago. Dr. Morton C. Pearson is the able director of this forward movement.

* * *

Honor "Grand Old Man" of Canadian United Church

At Woodstock, Ont., not so very far from this city, resides Dr. W. T. McMullen, the "grand old man" of that community and of the United Church of Canada. On Jan. 9 this good minister of Jesus Christ celebrated his 101st birthday. A year ago, the 100th anniversary of this clergyman was elaborately celebrated and made a citywide affair. This year, only seven members of the immediate family participated. Dr. McMullen was born in the county of Monaghan, Ireland, 1831, of Scottish ancestry. The family came to Canada when the children were small. In 1856 young McMullen was ordained to the ministry of the Presbyterian church and he entered upon a distinguished career. This centenarian is in excellent health. He reads widely, converses brilliantly. His interest in current events is keen and he glories in the United church movement in Canada, counting it a high privilege to have had a part in the same.

* * *

Minister Dies At 103

It would seem that preachers live to a ripe old age in Canada. At Fort William, the day before Dr. McMullen attained his 101st birthday, there died the Rev. John McCorkindale at the age of 103. He was a Hebridean by birth, but had lived in Ontario for 75 years. He was one of seven sons, all of whom left for the dominions overseas. He was a sturdy proclaimer of the gospel, a militant temperance advocate and a pioneer in missionary activities. He was the oldest Mason in Canada, a man of parts, forthright. His mental faculties remained good until the end.

And So Forth

Rev. William Van Buskirk, formerly of Marshall, Mo., is the new preacher at Trumbull Avenue Presbyterian church, this city. He has taken a hard field, but from the first has shown an aggressiveness at once strong and appealing.

Northwestern Baptist church is mourning the sudden passing of its beloved and exceedingly able minister, Rev. J. Harrison Thompson. He succeeded the Rev. Robert White, who also died at his post of duty, and at once took a leadership in his church and community much above the average. He was an excellent preacher.

Central Woodward Christian church will dedicate a George Washington memorial window on Sunday, Feb. 28, with the Hon. Newton D. Baker of Cleveland delivering the principal address, and many distinguished guests expected. This window will be placed alongside the Lincoln memorial, which was dedicated by Dr. Barton three years ago. It will show Washington not as a military chieftain but as statesman and president of the young republic. These windows are both the work of Mr. A. Kay Herbert, local artist, and are impressively beautiful.

EDGAR DEWITT JONES

Dr. Glenn Frank Sees Church as Vital Factor in Coming Renaissance

In his book "Thunder and Dawn," to be published next month, Dr. Glenn Frank holds that the church will play an important part in the renaissance which, evolving from the present world depression, will carry civilization to new heights of moral and material wellbeing. "If contemporary statesmanship, official and unofficial, is to lead western civilization out of its confusion," he says, "it must inspire a new reformation. By this I mean a clearing of the clogged conduits of religious institutionalism which are now checking the flow of spiritual initiative; the lighting of a bonfire of theological vanities; a resurgence of religious vitality that shall need no credentials save its own inherent effectiveness . . . that will assuage the hungers of an age grown lean on alternate diets of sentimental metaphysics and sterile negations. Religion must be rescued from its aloof pietism and related to the human perplexities and hungers of a workaday world."

Dr. J. M. Philputt, Disciple Leader, Dies Suddenly

Reaching the peroration of a sermon on Christian unity at First Christian church, Los Angeles, Dr. James M. Philputt, former Disciple pastor in New York city and St. Louis, fell dead of a heart attack on Feb. 2. He was 71 years of age. Dr. Philputt graduated from Union seminary, New York, in 1888. For many years he served Lenox Avenue church, New York, as pastor, and went from that parish to Union Avenue church, St. Louis, where he ministered for many years. In recent years he had spent much time in travel and in occasional preaching.

Rev. J. L. Reeder, Retired Methodist Missionary, Dies

Rev. John L. Reeder, who served as pastor, presiding elder and theological professor in Chile for 25 years, retiring in 1924, died in Syracuse, N. Y., Jan. 18.

Dr. Orchard Leaves Pulpit

Pastorate at King's Weigh House Church Will Close in July—Future Plans Not Announced

(British Table Talk)

LONDON, Jan. 26.—Dr. Orchard has announced that he will shortly leave the King's Weigh House church. It is not likely that he will finish his work in that church till July, and what he will do afterwards is not disclosed. He has become increasingly conscious that the vision of reunion for which he has hoped is not within sight, and he is a lonely man so far as his distinctive position as a Catholic is concerned. Among the free churches he has many friends who delight to hear him preach, but do not share his Catholic doctrines. He has been a Congregationalist since he left the Presbyterian church of England; but it must be admitted that the Congregational union has an imperfect sympathy with him, and he with it.

He is a preacher of great powers. Only last week I heard from an evangelical of the evangelicals, that he had listened to Dr. Orchard and had never heard the gospel preached with more power. Those of us who know and love Dr. Orchard could speak at great length of his rare gifts of mind and heart. He has helped many to a faith in Christ because he is so manifestly at home in that faith. During the war he preached peace in the west of London and won the attention of many who had grown weary of the militant clergy. He preached Catholic doctrine in a Congregational church, but his position was never seriously threatened. He had with him the Free Catholics, but I imagine their numbers are few in these days; so Dr. Orchard, with his passionate belief in the church, has been a very solitary figure in recent years. He has a mind swifter in its working than any mind which I have known; he is a master of logic; he has also not a little of the imp in his make-up, and delights to put his beliefs into epigrams, designed to shock the proper.

"And what is genuflexion?" an inquirer said to him. "Genuflexion," he answered, "is the Catholic's way of praying; the Catholic bends his knee. The free churchman bends his waistcoat." He is a sound and learned theologian with many excellent books to his score, not the least worthy of which is "The Necessity of Christ," but at the last he is, to those who know him, first of all a man whose life is hidden with Christ in God.

* * *

The Week in Public Affairs

That the present cabinet could agree upon tariffs, unless startling conversions took place, I have never imagined. But it never occurred to me that the members would be allowed to speak with two voices, the majority for a tariff, probably of 10 per cent at first, and the minority, Lord Snowden and three others, against. The custom has been hitherto that whatever

Who do men say that I am?

is a question far more diversely answered today than when it was first propounded more than nineteen hundred years ago. The history of Christianity's replies is the substance of a new book.

JESUS THROUGH THE CENTURIES

By Shirley Jackson Case

"What Christians Have Done to Jesus Since the Crucifixion" might well be the title of this book.

The process of idealization began soon after the Crucifixion. Stimulated by early fervor, it gained sufficient momentum to carry it down to the present day. Now it finds expression in an idealized Jesus who can be made to support or condemn any modern social issue. Dr. Case traces the historical development of the divergence of the Christ of Faith from the Jesus of History.

In conclusion he gives a new appreciation of Jesus—an evaluation of his significance for religion from the point of view of modern historical scholarship and in the light of present-day scientific ways of thinking.

Jesus Through the Centuries completes a series of studies on which Dr. Case has worked for several years. The other books of the trilogy are *The Historicity of Jesus* and that much-discussed volume, *Jesus: A New Biography.*

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differences there were in a cabinet should be concealed. Lord Melbourne put the practice in his famous words: "Gentlemen, it does not matter what we say, but we must all say the same thing." The present cabinet under the plea of national emergency has departed from this custom. It is illogical; it looks almost absurd, but probably it represents the mind of the nation, when last it voted.

There is no lessening in the gloom which rests upon those who are facing the international crisis in finance. We seem to have reached a deadlock. The reparations conference is not to be held; it is hard to discover how the disarmament conference under such conditions can accomplish much. The statesmen in all lands appear to be paralyzed; they are timid and fearful, and desperately anxious to save their faces. The signatures of two million people from this country have been attached to a petition in favor of disarmament. These represent a public opinion which is growing in strength—and in impatience.

* * *

A Romance of Journalism

There are two Sunday papers in this country which stand out from the others. One is the Observer, which is edited by Mr. Garvin, the other the Sunday Times, which till last week was edited by my old friend, Leonard Rees. Last Monday, on Jan. 18, he died suddenly at the age of 75. He made a friend of every contributor to his paper, and those of us who were proud to write for him, loved the man himself; he was a most courteous and unselfish friend. When he spoke of his own part, he likened himself to a conductor. "Garvin," he would say, "is a solo performer, but I am not." He took as much delight in the good work of others as most writers take in their own work.

His life was in some ways a romance of journalism. His great chance came at a time when most journalists are slowing down for the junction. His paper was bought by new proprietors who had the insight to see that the editor in possession, Leonard Rees, though a man about 60, had gifts which had never had full scope. They kept him in his chair, provided the capital, and had their reward in the paper which became one of national importance. Rees died as he would have desired, in the midst of his service to his beloved paper.

* * *

Lytton Strachey

It has been a week in which many deaths have been reported. Among them the death of Lytton Strachey, the pioneer in English letters of the new biography. Strachey in England and Maurois in France will always be treated as the sextons of the older method of biography. Strachey began with "Eminent Victorians," in which he shocked the Victorians who survived with his accounts of Arnold and Gordon. Afterwards he wrote his book on Queen Victoria, which is remarkable for the fact that the queen seemed to win over her ironic biographer. His new method was managed by him with consummate skill. He was able to do with apparent ease what others have tried to do in vain.

EDWARD SHILLITO.

Name Bishops for Frozen North

Vancouver Rectors Consecrated for Difficult Dioceses—Drought and Unemployment Create Heavy Burdens

(Correspondence from British Columbia)

VANCOUVER, B. C., Jan. 18.—Perhaps the outstanding event to the churchgoing public in British Columbia this month was the consecration of two Anglican bishops in Christ church cathedral, Vancouver. Rt. Rev. A. H. Sovereign, bishop of the Yukon, was for twenty years rector of St. Mark's church here. Mr. Sovereign made a name for himself in many ways. He was ranking member of the newsboys fraternity and a trusted friend of the little fellows who hawk papers on the streets. He was a foremost alpinist and ever in the forefront of rescue parties and dangerous expeditions to nearby summits. His interest in the thousands of young people who spend Sunday on the mountains constrained him to have a "hikers' service" on Easter Sunday morning on Grouse mountain, the nearest accessible resort. His work among young people resulted in the building of a new recreational center in Kitsilano, where his parish is located, which is one of the very best in the city. In addition St. Mark's church has its own summer camp-site on Howe sound and a remarkable summer work is done among children and young men and women each year. St. Mark's is peculiarly the creation of Bishop Sovereign, as he is the only rector the church has ever had.

Dr. R. J. Renison, the other bishop, has had a distinguished career, first as a missionary to the northern Indians in whose territory his father worked and where he himself was born, then as rector in eastern charges, and latterly in the cathedral church of this diocese, where he has established a fine record in a difficult downtown situation. Both the new bishops are men of exceptional brotherliness in general ministerial circles and in the club life of the city. Dr. Renison's diocese will also be in the far north among the Arctic wastes of Athabaska, which will be familiar territory to him.

* * *

Send Emergency Aid to Saskatchewan

In United church circles the principal interest has centered around the visit of the moderator, as the head of the United church is called. Dr. E. H. Oliver is principal of the United Church theological college at Saskatoon, Sask., and is well known in the middle west of Canada. It is a peculiar circumstance that the two years of his moderatorship should coincide with the two hardest years that Saskatchewan has ever known. For many years Dr. Oliver has sounded the praises of his province as the granary of the west and the most loyal to the funds of the church. Now he has been forced to appeal for help for scores of former self-supporting churches in the so-called "dried-out" area of southern Saskatchewan. Crop failures for the third year have created a tragedy there, and the United church, being the most numerous body there, has striven to measure up to the demands of the situation. Out of 132 carloads of vegetables, fruit, and clothing that have been shipped into the area of drought from other parts of Canada, just over 100 were sent directly by United church people. Dr. Oliver delights to read a letter from the pastor of a Roman Catholic congregation acknowledging with grateful appreciation the supplies sent to them by United church people. For the aid sent in from communities all over the dominion is distributed in Saskatchewan entirely regardless of class or creed.

* * *

Depression Puts Heavy Load on Churches

The churches have faced unitedly the severe economic conditions that have arisen in this province. The new St. Andrew's-Wesley church, the union of two historic mother churches, one Presbyterian and the other Methodist, has grappled earnestly with the problem. Over 300 men a day were given free meals; the Scandinavian United mission fed some 200. And perhaps the greatest work was done by the First United under the leadership of that doughty fighter for civic righteousness, the Rev. Andrew Roddan. His recently published book, "God in the Jungles," shows some of the details of the great program of community service that First church is carrying out.

The "Jungles" of course are the shack-towns, built under the bridges, and alongside the wharves where the dregs of the unemployed foregather in pitiful refuge from the rain. The Salvation army, St. James Anglican, the City mission and many other agencies are cooperating, but the task is too great for volunteer organizations. The government and the city council have to be responsible for the work on a large scale. Already there are murmurs as to wasteful methods and reduplication. Social workers are more than ever aware of the tragic breakdown of our system of production and distribution. The churches are wondering whether their duty has ended with alleviating human misery, or whether some steps are not long overdue for a revaluation of our entire social order with a view to the approach to an order more in harmony with "the mind of Christ."

* * *

Hold Retreat to Start New Year

The new year was begun in Vancouver with a "retreat" under the auspices of the general ministerial association. Dr. McNeil of Fairview Baptist church, was in the chair. Four subjects for prayer were discussed by Dr. A. E. Mitchell of Shaughnessy Heights United church, Prof. H. D. Trumpour of the Anglican theological hall, Rev. J. M. McGillivray of Central Presbyterian, and Rev. C. K. Morse of Kerrisdale Baptist church. Some very plain words were spoken by these brethren as to confession of sins, personal and social, and aspiration for a new and better order of things.

D. M. PERLEY.

Priest Leads Unemployed

Father Cox Threatens to Head Campaign for Presidency—Billy Sunday Returns

(Correspondence from Pittsburgh)

PITTSBURGH, Feb. 2.—Father James R. Cox, Catholic priest of Old St. Patrick's, seems to be the spear-point for the unemployed in Pittsburgh, and, in fact, western Pennsylvania. He was a chaplain in the world war, is a radio preacher, and a free-lance, apparently, for he certainly seems to do as he pleases and say whatever he desires. When the taxicab strike was on last year, it was he who rallied the strikers and urged them to persist in their demands. A few days ago he pulled off the most spectacular event of his career, and found publicity all over the nation. Practically all newspapers carried stories and pictures of his march of the unemployed upon the national capitol.

How many thousands actually marched, or rather, rode in trucks and cars, one hardly knows. Probably the number did not exceed 25,000, or was not less than 12,000. They carried United States flags, they swore allegiance to it before the capitol, they were orderly and decent in every way. Father Cox was cheered on his way by the mayor of Johnstown and by Gov. Pinchot. President Hoover granted him an interview, and then the army of the unemployed marched home again—all but a few dozen, who failed to connect with the trucks. These were sent home on the train, and their fares paid by Secretary Mellon.

Father Cox wants the government to hand over five billions of dollars for poor relief. How simple that is! And yet—much better than wasting money on a big navy and war.

The climax, or anti-climax, of the whole proceeding came in a mammoth mass meeting in the University of Pittsburgh stadium, attended by 50,000 people. Father Cox expressed his willingness to run for President of the United States, on the "Unemployed" ticket. He threatens that unless the old-line parties do something for the unemployed he will call a convention in St. Louis on Labor day, and accept the nomination for President.

Meanwhile, the big-hearted father is feeding many people in his church daily, and speaking in favor of relief for the poor. We do not attempt to judge this movement. The situation is too painful for the unemployed.

* * *

World-Famous Musician Leaves Pittsburgh

Dr. Charles Heinroth, organist extraordinary for 25 years, has left our city and has taken the chair of music in the College of the City of New York. For 25 years he has been the organist at Carnegie hall. Twice each week he has given free organ recitals, and 2,000,000 people have attended these concerts. Also, he has been organist and choir director at the Third Presbyterian church on Fifth avenue. His successor has not been announced. Dr. Heinroth was greatly beloved and admired. He was of German extraction, patient, hard-working, modest, gracious, and devoted to his art. Our city will deeply regret his leaving.

* * *

Mellon Family Gives $1,133,154 To Welfare Fund

During our long-drawn-out campaign for nearly $6,000,000 for the Welfare fund, there were not lacking plenty of critics who maintained that the rich Mellons were not doing their share. This was the whine of the weak, the bleat of the people who are willing for the rich to do it all. Now that the full amount has finally been raised (but not without half a million from the county commissioners) the fact has leaked out that the Mellon family and interests gave $1,133,154 of the whole. Some of the petty critics, perhaps, have given about thirty cents. Pittsburgh ranks 40th among the cities for generosity for the Welfare fund, and this is not the fault of the Mellons. This announcement ought to put an end to much cheap criticism.

* * *

The Man Who Came Back: Billy Sunday

One man who is always picturesque is the Rev. Billy Sunday, evangelist. Perhaps it was 18 or maybe 20 years ago that "Billy" held one of his biggest campaigns in Pittsburgh. Five hundred Protestant congregations united behind him, a tabernacle of yellow pine went up in front of the great Carnegie library, and for seven or eight weeks, with front page publicity, and with a staff of helpers, Billy stormed the ramparts of hell. He took $25,000, I am told, out of town with him, and the campaign was a huge success. Thousands traveled down the "sawdust" trail and shook "Billy's" hand as a sign of inward grace. Let it be said, in all truth, that a good many people were genuinely converted. His theology was grotesque, but his attacks on sin were heroic and effective. He was all for prohibition and domestic morality. He was a "pre-mil" in theology, which tells its own story, and a firm believer in Old Nick.

He is back in town. Dr. J. Alvin Orr has him at the First United Presbyterian church, north side. He arrived Jan. 24, he leaves Feb. 14. He is filling the church, and on Sunday nights turning people away. The auditorium seats 1,200. Amplifiers make it possible for other hundreds to hear downstairs. He also holds afternoon meetings which about half-fill the church. Miss Florence Kinney teaches a large Bible class each afternoon.

* * *

Using the Billboards for Peace Propaganda

On a colossal scale, and with apparently happy results, the billboards of Pennsylvania are selling peace. We have obtained this story from Mr. Charles Douds: "Nineteen hundred billboards in Pennsylvania, 200 of them in Allegheny county, are bringing the cause of world disarmament to the man on the street. Ten Pittsburgh organizations cooperating with World Peace Posters, Inc., of New York city, provided the posters. The use of the billboards and the labor involved were given free of charge by the General Outdoor Advertising company. This method of advertising disarmament is attracting nationwide attention, and many other states are making plans to follow the example of Pennsylvania. The actual value

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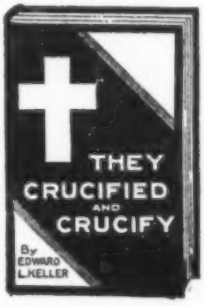

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of the advertising involved in this project is approximately $20,000."

Mrs. Waldo Amos of the Women's International League for Peace and Freedom initiated the plan, and, with Charles T. Douds of the National College Y. M. C. A., both of our city, were responsible for securing the help of the organizations whose cooperation has resulted in carrying out the project. The Pittsburgh organizations backing the plan are: the League of Women Voters, Women's International League for Peace and Freedom, the American Association of University Women, the National College Y. M. C. A., the International Institute, the Y. W. C. A., the Council of Jewish Women, the Jewish Sisterhood, the Council of Catholic Women and the Democratic Women's Committee of Allegheny county.

The poster is a drawing of a pair of scales with two pans, one containing the implements of warfare and the other the materials of peace and prosperity, with the slogan: "Civilization-Destruction—Which? The World Faces This Question at Geneva in 1932." A line across the bottom reads: "Write the President the disarmament conference must succeed."

JOHN RAY EWERS.

Rabbi to Speak on Religion at Harvard Theological School

Dean Willard L. Sperry of the Harvard theological school, has invited Rabbi Harry Levi, for 20 years leader at Temple Israel, Boston, to address the seminary on religion, particularly Judaism, upon the completion of Appleton memorial chapel. Rabbi Levi will be the first Jewish rabbi to discuss religion before Harvard theological students since the foundation of the school.

Author of "Mother India" Sings Praise of the Missionary

Speaking at an international missionary meeting at St. George's Episcopal church, New York city, recently, Miss Katherine Mayo, author of "Mother India," said: "Every trouble existing in India today is social in origin, due to a lack of ethical principles, such as were brought by Christ into the world. We must look to the missionary for this inspiration, and the future India will align itself with him."

Prizes Awarded in Students' Disarmament Editorial Contest

Under the auspices of the Intercollegian and the Intercollegiate disarmament council, a national disarmament editorial contest was recently promoted. Students from many colleges and universities submitted editorials written by them for college magazines. Cash prizes have been awarded to three students of Hood college (Md.), Brown university and Manchester college (Ind.). Judges of the contest were John H. Finley, H. E. Fosdick and Florence B. Boeckel, author of "The Turn Toward Peace."

Congregational-Christian Leaders Find City Churches Losing

In the first report of an extensive study of church attendance a commission of the Congregational-Christian churches, headed by Roger Babson, announces that a survey indicates that, while rural churches attract every Sunday 71 per cent of their membership, city churches draw 30 per cent.

Church Growth Exceeds City's

Religious Situation in St. Louis Found Encouraging—Long Pastorates Seem the Rule

(Correspondence from St. Louis)

ST. LOUIS, Jan. 26.—The retreat for the ministers of St. Louis churches held early in January was attended by more than 100. A deep spirit of thoughtful reverence prevailed. The general theme directing the meditations was responsibility. The various leaders discussed our responsibility to God, ourselves, our churches and our city. The closing meditation on "The Goal of Our Efforts," with silent prayer and heart searching, was a spiritual benediction. The day was a spiritual renewal for the new year and an approach to the preparations for a city-wide survey and house-to-house evangelistic appeal. At this writing 115 churches and 3,000 workers are actively engaged in the survey.

* * *

Growth in Church Membership

The Metropolitan Church Federation Blue Book reports an increase in church membership for the biennium of 2 per cent and in Sunday school membership of 2.7 per cent. This showing is in excess of the percentage of increase in population for the like period. The ratio of Sunday school enrolment to church membership is 83.4 per cent for white churches and 38.1 per cent for colored churches. The per cent for all is 73.1, which is one-half of 1 per cent in excess of the national average.

* * *

Woman's Christian Association

The Woman's Christian association, organized by a group of devout women in 1869, celebrated its sixty-third anniversary the past week rejoicing in the final payment of the bonded indebtedness of $150,000 on their home for young women from out of town in employment in the city. There are so many beautiful sentiments in connection with the work of these elect ladies and matriarchs the story reads like a romance. Organized in 1869, when young women first came into the city seeking employment and advanced training in music, art and the teaching profession, there were few satisfactory boarding places. Residence in private homes was not always convenient. A small hotel was first secured, providing homes for thirty girls. The work has never been a charity. The purpose has been a home at charges within the ability of the young women to pay.

Through all these years the work has continually expanded with increasing demand for enlarged quarters. The present home, convenient to the downtown section, has rooms for 114 girls. Perhaps 5,000 girls have shared in the comforts and protective graces of these Christian associations. In addition to this home for employed girls, there are four other homes. The second for girls removed from the downtown section, a home for aged men and women, a home for blind girls and a home for aged women. The property holdings are conservatively estimated at $250,000. The endowments are small. The income from moderate charges and gifts provides the support.

* * *

A City of Long Pastorates

At this season of the year pastoral changes under ordinary circumstances are numerous. It happens, however, in the city of St. Louis this year only two of the larger churches will have this experience. This unusual state of affairs led to some investigations with reference to ministerial status. To the surprise of many it was discovered that more than 90 ministers in the city of St. Louis have had pastorates of 10 years or more. By denominations: Baptist, 8; Disciples, 4; Episcopal, 9; Evangelical, 18; Lutheran, 22; Methodist Episcopal, 1; Methodist, South, 2; Presbyterian, 19; retired after extended service, 7.

With no thought of invidious or laudatory distinctions, in this elect company are the following, with their years of service noted. Limitations of space demand elimination of initials. Baptist, Kelly (16). Disciples, Alexander (26), Harris (24), Campbell (14), Coil (13). Episcopal, Bunting (16), Taylor (14). Evangelical, Bleibtreu (36), Krafft (21), Meyer (14). Lutheran, Kretzchmar (40), Wisler (32), Sieck (27). Methodist Episcopal, Guenther (23). Methodist, South, Tadlock (18), Holt (14). Presbyterian, Skilling (30), Johnson (27), King (25), MacIvor (16), Crowe and Lampe (12).

CHARLES O. RANSFORD.

Miss Woolley Hopeful of Conference Achievement

Taking her seat at the disarmament conference, Dr. Mary E. Woolley told an Associated press correspondent that "the ideal of peace, despite doubters, is making great progress, and I feel sure that when the labors of the conference are ended we shall have taken a long step forward." "I am sure that the conference will mark a starting point of a new spirit in international relations," she said; "I have great faith in human nature, which is changing. The modern mechanical world has built a machine which we must not allow to master us."

A Religious Census Of India

The government of India has published the revised totals of the population as shown by the census a year ago. The total population is 352,986,876, of which 238,330,912 are Hindus, 77,743,928 Moslems, 4,366,442 Sikhs and 5,961,794 Christians. During the past decade the number of Christians has increased 33 per cent.

Presbyterian Men to Hold Convention in New York

The third annual convention of the Presbyterian men of New York city and adjacent presbyteries will be held in Fifth Avenue church, New York city, March 5. The program includes three subjects for discussion: "The Church and International Relations," "America's Greatest Problem" and "Personal Religion."

Insurance Fund Fight Continues

Court Decision; Election of Directors Appealed—Students Hold Miniature Disarmament Conference

(Correspondence from Philadelphia)

PHILADELPHIA, Feb. 5.—Trouble in the Presbyterian Ministers' Fund for Life Insurance flared up again between the minority and majority corporators at the annual meeting on Jan. 26 in this city. At the 1931 session Dr. John A. MacCallum of the Walnut Street Presbyterian church in West Philadelphia had been declared not elected. This action he legally protested. The common pleas court, which heard the case, on Dec. 16 decreed him duly elected. Because of an appeal to the supreme court of Pennsylvania, decision from which is still pending, he was never seated.

Then came the stormy 1932 gathering, presided over by Dr. James A. Kelso of Pittsburgh. The right of cumulative voting was a crucial question. In fact, the nominating committee presented two reports: one for a cumulative and the other for a straight ballot. An unsuccessful effort was made to insist upon signed ballots. At the evening session, after the Union league dinner, the chairman announced the results of the election on both the straight and the cumulative ballots and ruled that the 11 with the highest votes were elected as directors for the ensuing year. He declared the election of Dr. Alexander Mackie of Sharon Hill, Pa., and Dr. MacCallum, who were at the head of the list by their cumulative votes. Then President J. H. R. Acker appealed from the ruling of the chair that, pending the supreme court's decision, only the straight ballots be counted. By a vote of 14 to 9 he was sustained against the chair. It has been noted that 9 of those 14 were directors themselves. That meant the election instead of Dr. John Grant Newman of this city and Prof. George W. Richards of Lancaster, Pa. A vigorous protest was registered against this election. It was also voted in the interest of fairness in the legal controversy that all costs be borne by the fund, inasmuch as on both sides the fund was involved.

* * *

Claim Extravagance In Administration

The crux of the question has been the failure of the management to remember the essential purpose, it is alleged, for which this oldest life insurance company was organized in 1717 and incorporated in 1759: to give insurance at a minimum cost. Owing to the low mortality of the clergy, it is felt, this should be much below that of the commercial companies. Happily, all admit that the fund is sound. But the minority insist that the fund has been run on a commercial and not a service basis, for the profit of the management rather than the highest benefit of the policy-holders, whose dividends, it is indicated, could be much larger. This has eventuated in the formation of a Policy-Holders' Protective association, of which Dr. Robert B. Whyte of the First Presbyterian church is president, Dr. Frederick Schweitzer of Ridley Park, Pa., secretary-treasurer, and in which other ministers such as Dr. George H. Toop, prominent Protestant Episcopal rector, are active.

The management has been greatly disturbed by reactions all over the country. During the summer the president sent out a brochure of appreciation, half of which was written by friends on the board of corporators, including a lengthy commendation by his own minister. It has been discovered that already four of the directors are from the church of which the president of the fund is the president of the board of trustees, and a fifth nominated. In 1929 the expense increase was 30 per cent. Lapses, too, were heavy in 1931. This protective organization has intimated that the salary of $20,000 to the president is far above commercial companies of similar size, and so is $10,000 for an actuary still in his twenties, and two women secretaries at $6,000 and $7,500, and others in proportion. They aim at a reduction, not yet officially suggested, to something like the salaries paid ecclesiastical officers on church boards, for example, men like Dr. Robert E. Speer or Bishop McConnell.

* * *

Christian Association Holds Miniature "Geneva Conference"

With the eyes of the whole world upon the Geneva conference that opened this week in Switzerland, it is timely to note the disarmament conference at the University of Pennsylvania, which was promoted by the Christian association there and the university forum. Delegates from Johns Hopkins, Goucher, Bryn Mawr, Swarthmore, Haverford, Temple, Crozer theological seminary, West Chester state teachers college and Cheney state teachers college (colored) joined with the delegates from the University of Pennsylvania in a three-session conference. Copies of the Disarm were sold around the campus. Each university represented, as best it could by previous preparation, the viewpoint of a particular nation, so that the students really got an idea of the barriers to the way of peace.

Prof. Ray Abrams of the department of sociology at the university spoke on "Churches and the World War." Tucker Smith, executive secretary of the committee on militarism in education, at the closing session of the day answered questions that had arisen, pointed out the factors which should bring us together, and appealed for a new courageous idealism. In its educational and inspirational aspects the conference was felt to be tremendously worth while.

* * *

Pastors and Religious Educators Discuss Racial Attitudes

"Shifting Racial Attitudes" was the theme of Dr. Leslie Pickney Hill, president of the Cheney training school for teachers. Changing racial prejudices would come through right teaching in the school, the home and in the church, through conferences together and through moral courage, asserting that often the older generation stand in the way. The way out was a new crusade to conquer not the Holy Land but the human heart.

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President Thomas E. Jones of Fisk university, at another of these luncheon conferences, spoke on the Negro as a purchaser, a producer and a citizen. His plea was not for segregation or autonomy but for assimiliation. He pointed out that the Negro was a better economic risk than a white person in a similar economic class and indicated a Fisk survey to show that the $400,000,000 spent by Negroes in 17 southern cities is more than the entire South American trade.

A protest has been made to the board of education against a high school social science text book, "Problems of Democracy" (by Burgh and Patterson), for objectionable statements like this: "Prohibition established itself in the south to make Negro labor more efficient and to diminish crime."

* * *

And So Forth

A property, assessed at $50,000, located at 224 West Tulpehocken street, Germantown, has been acquired by the Joseph Priestly House, Inc., as a home for aged Unitarians. There is more than an acre of ground, with a large dwelling, a tenant house and a garage. The home will be named for Joseph Priestly, discoverer of oxygen and professor of chemistry at the University of Pennsylvania, who in 1796 established in Philadelphia the first Unitarian church in America.

Philadelphia's leadership has been recognized in the election of its resident Methodist bishop, Ernest G. Richardson, as president of the national Anti-saloon league. Prohibition has been in the limelight with the campaigning of Dr. Daniel Poling and Col. Raymond Robins, who spent two days in this city. Now comes the announcement that U. S. Senator Davis will seek reelection favoring the repeal of the 18th amendment and the bequest of that right to the states for the sake of what he calls "true temperance." How that formerly "temperate" word has backslidden! The fight is on!

Rev. Louis W. Pitt, rector of St. Mary's, Ardmore, has succeeded Rev. William M. Kieffer of the Llanerch Presbyterian church as president of the Main Line federation of churches. He is a graduate of Wesleyan university and of Berkeley divinity school, and came here from St. Luke's, Montclair, N. J. At the annual meeting of the federation the Merion Friends' meeting, one of the oldest houses of worship in this state, was admitted into membership.

Rev. Edward H. Brewster, conference director of religious education for the Methodists, has been rendering valuable service as chairman, with William O. Easton of the Y. M. C. A. staff as secretary, of the interdenominational committee for the pastors and religious educators luncheon conferences.

Rev. Clarence W. Cranford was installed last night as pastor of the Logan Baptist church. A graduate of Bucknell and Crozer, he was formerly director of young people's activities at the Grace Baptist temple.

A bronze tablet in memory of Dr. William Boyd, for 30 years pastor of the Lansdowne Presbyterian church, was unveiled there by his grandson, William Boyd 3rd. Dr. William B. Sanford is the present minister.

CHARLES DANIEL BRODHEAD.

Protestant Riots Bar Catholics

Disorder Ends Attempt to Hold Street Meetings in Glasgow—Seek Girl's Canonization

(Correspondence from Scotland)

GLASGOW, Jan. 18.—Our free speech problems in Glasgow have been solved in one aspect, only to spring to life again in another. The part that has been solved deals with the speaking without a permit on Glasgow green. By the time that the appeal to a higher court on the part of one of the men convicted last summer had come to trial, the town council had granted the privilege sought for, with a few minor qualifications. The higher court, nevertheless, ruled that the city of Glasgow had a perfect right to require written permits for speakers, and therefore held that the men arrested were guilty, and must pay the fines, though the amount in each case was reduced from £3 to 10s. All the fines were accordingly paid, and in spite of some grumbling on the part of the communists and the "tramp preachers" who object to *any* restrictions on the locus of their orating, the law on Glasgow green is now being obeyed.

The new troubles are, alas, more in the nature of religious riots. The Scottish Protestant league is a very militant, anti-Romanist organization, which specializes in lurid addresses by escaped nuns and ex-priests. It is naturally detested by the Catholic citizens, and its methods are not approved by most decent Protestants. Like the ku klux klan, it draws to its fold many who have a very slight interest in religion but a very heavy spleen against both the Irish race and the Roman Catholic faith. The departure of the crowds from its meetings is apt to be marked by brawls and disorders. This organization resented very much the granting of permits to the Catholic Evidence guild for street meetings, and resolved to drown out all Catholic "evidence" by the singing of psalms and hymns.

* * *

Protestants Rush Catholic Meetings

The first Sunday last month on which trouble occurred, the guild's platform was knocked over. The following Sunday a crowd of 5,000 people gathered in Cathedral square. Around the speaking point were massed hundreds of Protestant women, prepared to obstruct the meeting by their singing. An altercation between women led to a fight between two bands of youths before the meeting was due to start. At 4 o'clock, with 50 policemen handling the crowd, a posse of mounted men around the corner, two patrol vans on a side-street, and a motorcyclist policeman ready to dash for reserves, the C. E. G.'s motor truck drove up to be used as a platform. The singing women blocked the way, and the driver had to stop at the edge of the pavement.

As soon as the speakers mounted the platform, there was a great outburst of Protestant hymn-singing, so that the chairman could not make himself heard. Then the Catholics started hymn-singing in opposition, and the rival factions shouted themselves hoarse. But the gangs of toughs, who are always present on such occasions, were not satisfied with "peaceful obstruction" and grew so restive toward one another that the police had to interfere and order the meeting stopped. Mounted police arrived, and the crowd was made to disperse. The result of all this was that the magistrates withdrew the permit for future meetings to both league and guild.

* * *

Further Riots End All Meetings

The next act in the drama was a protest before the parks committee by a Roman Catholic deputation appointed by Archbishop Macintosh. The deputation maintained that the magistrates' decision would be a direct incitement to anybody who desired to break up meetings or interrupt the proceedings of any other body to adopt the same tactics as the Protestant league. All such bodies would need to do would be to organize in sufficient numbers and to sing or shout down speakers and so to make an end of the rival body. In spite of this protest, there has been no announced change of policy. This month the two organizations have attempted to continue their rival meetings side by side, in a residential section of the city, not under the jurisdiction of the parks committee. The result was another small riot on Sunday, Jan. 10, when three men were arrested, as well as a fourth who was rescued by the mob from the policeman's hands and hustled away to safety. The chief constable has now intervened and forbidden these meetings, too. One is reminded of the Irishman's remark, "Sure if we all were atheists, we might live together like Christians!"

* * *

Prince Inspects Lot of The Unemployed

Prince George, the third son of King George, visited Glasgow one day last week, and in order to express his sympathy with the unemployed, contrived to put a quarter of his time into a slum area, Govan. He had promised to be present at a sing-song for unemployed men, arranged by Rev. George Macleod of Govan Old church, and arriving half an hour early, was taken bare-headed and on foot by the minister on a surprise visit to some of the poorest homes in the district. He climbed dark, narrow, winding stairs to the top of a three-story tenement, where he gave a word of cheer to Mr. John Binnie and his family. Mr. Binnie, suffering from war disabilities, has been confined to his house for the last seven years. The prince also visited a one-room family whose head has been unemployed for a long time and a two-room house occupied by eight people. Arrived back at the crowded hall, he accepted a songsheet and joined in "John Brown's Body," "Loch Lomond," and other favorites, watched a boxing exhibition by members of the Govan Pals' association, was much amused by an imitation of the noises heard at a football match, given by the audience under the leadership of Mr. Macleod, and finally delivered a simple, concise message

of encouragement and hope to the unemployed.

* * *

Seek Canonization of Factory Girl

The movement for the canonization of Margaret Sinclair, a Scottish factory girl who died of tuberculosis in an Edinburgh slum in 1925, has now reached a further stage. Archbishop Macdonald of St. Andrews and Edinburgh has called officially on the pope and informed him that evidence would shortly be submitted to the Congregation of Sacred Rites as to her saintliness and as to cures said to have resulted from her powers of intercession through prayer. (She was at one time engaged to a young soldier, but the engagement was broken. He came forward to testify to her saintliness to the church authorities.) MARCUS A. SPENCER.

Western Seminary Elects Officers

The Rt. Rev. William Scarlett, bishop coadjutor of Missouri, and Joseph E. Otis, Chicago banker, were elected trustees of the Western Theological seminary, Episcopal school at Chicago, at the annual meeting of the board. Reports of the president of the seminary indicate that the school is in good condition; operating revenue in 1931 exceeded expenses. The current enrolment is 52, the largest in the school's history.

BOOKS RECEIVED

Systematic Sociology, on the Basis of the Beziehungslehre and Gebildelehre of Leopold von Wiese, adapted by Howard Becker. John Wiley & Sons, $6.00.

The Unseen Assassins, by Normal Angell. Harpers, $3.00.

George Washington, a Book for Young People, by H. A. Ogden. Century Co., $3.00.

The Shadow of the Pope, by Michael Williams. Whittlesey House, $3.00.

Pechuck, Lorne Knight's Adventures in the Arctic, by Richard G. Montgomery. Dodd, Mead, $2.50.

Nationhood for India, by Lord Meston. Yale University Press, $1.50.

Folkhouse, by Ruth Sawyer. Appleton, $2.00.

Der Weg der Dialektischen Theologie durch die Kirchliche Welt, von D. Adolf Keller. Chr. Kaiser Verlag, Munchen.

The Pilgrimage of Faith in the World of Modern Thought, by Douglas Clyde Macintosh. Longmans, $3.00.

Values: A Philosophy of Human Needs, by Milton Sills and Ernest S. Holmes. University of Chicago Press, $1.00.

The Day of Worship, edited by William Watters Davis. Macmillan, $1.00.

The Puritan, by Liam O'Flaherty. Harcourt, $2.00.

Food and Drink, by Louis Untermeyer. Harcourt, $2.50.

Transplanted Truths, Expositions of great texts from the Epistles of Peter, by Alvah Sabin Hobart. Judson Press, $1.00.

O World Invisible, an Anthology of Religious Poetry, compiled by Edward Thompson. Dutton.

Facing Life, by W. H. D. Faunce. Macmillan, $1.00.

The Discovery of God, by James H. Snowden. Macmillan, $2.00.

A Modern View of the Old Testament, by William G. Shute. Macmillan, $1.50.

The Doctrine of Grace, edited by W. T. Whitley. Macmillan, $4.50.

Evolution and Theology: the Problem of Man's Origin, by Ernest C. Messenger. Macmillan, $2.50.

God in Idea and Experience, by Rees Griffiths. Scribners, $4.00.

Worshipful Society: The Country House, Fraternity, the Patrician, by John Galsworthy. Scribners, $2.50.

Poetry and Prayer, by Edward Shillito. Scribners, $1.25.

Past Years, an Autobiography, by Sir Oliver Lodge. Scribners, $3.50.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Charlie Chan's Chance

(Warner Oland) (Fox) Oland excellent as shrewd and engaging Chinese detective who solves murder that baffles New York and London experts. Complex plot and wordy dialogue, but notable cast makes it one of the best of its kind. Thrills are not overdone.

A: Fine of kind. Y: Very good. C: Probably good.

Hatchet Man

(Edward G. Robinson) (First National) Hectic melodrama of Chinese tong feuds, with elaborate trappings and grim atmosphere of oriental fatalism. Ideal role for sinister Robinson. Highly seasoned with infidelity and sudden death. Fantastic thrills, far-fetched and improbable.

A: Perhaps. Y: Better not. C: No.

Hell Divers

(Wallace Beery, Clark Gable) (M-G-M) Outstanding picture of navy life, with Beery's role his finest to date as crude, tough, hard-hitting petty officer, but human underneath and loyal unto death. Magnificent United States navy aviation stuff. Tense interest and healthy thrill for all but very sensitive ones.

A: Excellent. Y: Fine. C: Good but strong.

Murders in the Rue Morgue

(Bela Lugosi) (Universal) Another of the epidemic horror-films—pretentious, clumsy screening of Poe's great tale. Plot and drama buried by somber sets and lighting, vague characters, and general overstraining after murder thrills. Elaborate, ineffective, typically naive.

A: Hardly. Y: Doubtful. C: No.

This Reckless Age

(R. Bennett, Starr, Ruggles, Rogers) (Paramount) Splendid domestic comedy, thoroughly human and beautifully acted. Rich in character interest, free from cheap sensation. Intelligent picture that will delight all. Belated imitation of "Goose Hangs High." More imitations of this kind needed greatly.

A: Enjoyable. Y: Excellent. C: Good.

Tomorrow and Tomorrow

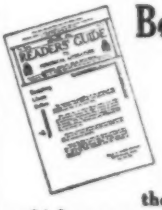
(Ruth Chatterton, Paul Lukas) (Paramount) Mature problem play of dignity and distinction. Love-starved wife, unsympathetic husband, charming foreign doctor, illegitimate child, final loyalty of wife to her marriage. Wordy, but deftly acted save for heroine's very marked mannerisms. Convincing.

A: Good of kind. Y: No. C: No interest.

Woman from Monte Carlo, The

(Lil Dagover) (Warner) Heroine with notorious past has married fine French naval captain. Her previous lovers make possible some sensational complications and cheap situations. Merely melodrama according to standard sex formula, with some really good acting wasted in it.

A: Mediocre. Y: No. C: No.



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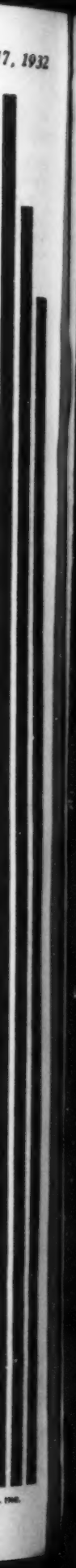
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